

REPORT
ON
NATIVE PAPERS IN BENGAL
FOR THE
Week ending the 15th June 1907.

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I.—FOREIGN POLITICS.

REFERRING to the observations of various foreign papers and statesmen touching mainly upon the current revolutions in Persia, want of peace and tranquillity in the

Persian politics.

NAMAI-MOQODDAS
HABUL MATIN,
June 3rd, 1907.

country, the tottering situation of the Parliament by reason of its unpopularity among those that are anxiously looking for the restoration of the old despotic rule, the new political relationship of Iran with Germany and the gloomy future that awaits the land as a result of the continuance of the present state of things, as also of the threatened dissolution of Parliament, a correspondent of the *Namai Moqoddas Habul Matin* [Calcutta] of the 3rd June writes that he has a thorough conviction that the Shah has no share whatever in the revolutions, and is at heart a patron of Parliament and representative institutions. Wise and well-informed as he is, he understands better than others that it is himself and the royal dynasty that are mainly interested in the advantages the representative form of government is expected to confer upon the state. Surely it is owing to this form of government that the wise and sensible men in general are believed to be inclined to prefer Edward the VII of England and the Mikado of Japan to the Tsar of all the Russias and the Amirs of Bokhara and Afghanistan. The Shah is quite sensible of the fact that the discontinuance of representative institutions will have the overthrow of the royal dynasty as its sequel. He also knows full well that it is now utterly difficult for Iran to withdraw itself from the representative form of government, inasmuch as it was conferred as a blessing upon the State by the late Shah and proclaimed throughout the length and breadth of the country by a royal mandate.

Again, the importance of Parliament and constitutional government is based on religious grounds over and above the temporal. "The Hujjatul Islam," as the religious leader of the Persians, rather of all the Shia Muhammadans in general, has made it morally obligatory upon the latter, each and all, to protect the Parliament and safeguard its interests, declaring its ill-wishers to be heretics and conferring martyrdom upon those dying in its cause. Now, who has the courage, asks the writer, to question the wisdom of these pronouncements?

Apart from all, it is quite certain that a conflict between the nation and the State will have the effect of bringing disaster upon Persia, and that a nation that has after a considerable time emancipated itself from the rule of oppression will not like to be subject to it again. Doubtless any opposition offered by the State (to the attempt of the people to safeguard their Parliament) will lead to a tremendous revolution accompanied with bloodshed, which will, eventually, form a ground for foreign interference.

Assuredly, the Shah does not like to interfere with the working of the Parliament or its laws. In fact, some of the courtiers as well as the princes having prejudiced the Emperor want to meddle in State affairs and have accordingly invited Amines Pascha to help them in working out their theory of restoring despotism. This Amines Pascha, it must needs be mentioned, has an inveterate grudge against the Kajars and will, of course, under the pretence of friendship, seek to bring about the downfall of the royal dynasty.

The writer, as he avowedly says, is not so much afraid of the restoration of despotism, inasmuch as he knows full well that the nation having lately extricated itself from despotic rule and shaken off the deadly sleep in which it had been indulging, will not consent to return to its former condition. What he fears is that these so-called well-wishers and the inveterate enemies of the representative form of government may make use of all their tactics with success, to invite foreign interference, with a view to satisfy the grudge they bear to the nation. In conclusion, the writer says that the foreigners are striving through the Persian traitors to upset the Parliament, and that the representatives of the foreign powers have been conferring with them on the subject. Surely, this threatens a new disaster upon the country.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Birbhum Hitaishi* [Birbhum] of the 31st May writes how there has lately been a rumour of an impending loot of Pakur and the Harindanga bazar in the Sonthal

Unrest in the Sonthal Parganas.

BIRBHUM HITAISHI.
May 31st, 1907.

Parganas, and how there has been a panic among the local inhabitants in consequence; how the *guru* of the Dacca Nawab from his house at Bhagalpur has for the last two or two and a half months been sending out maulvis, who have been stirring up illiterate Musalmans against the Hindus; how, under the auspices of Rahim Baksh of Islampur, two largely-attended meetings of Musalmans were lately held, in which it was decided that oppressing the *kaffir* (i.e., the Hindu) was a pious act; how this Rahim Baksh has a madrassa, in which secret meetings are held, and which has not yet been entered into by a Hindu; how subscriptions are raised from different districts, ostensibly for the support of this madrassa, but really to enrich Rahim Baksh personally; how this Rahim Baksh is the son of a man who was sentenced to transportation and forfeiture of property for having assisted the Afridis in waging war against the late Queen; and lastly, how this Rahim Baksh has now made himself into something like a *Paigambar* with influence over his co-religionists in eight or ten districts.

SOLTAN.
June 7th, 1907.

3. The *Soltan* [Calcutta] of the 7th June speaks of letters it has received, attributing the recent outbreaks of lawlessness in Eastern Bengal to the incitement by Hindus going about dressed in Turkey caps as Musalmans, giving themselves out as emissaries of the Nawab Salimulla, and as specially in favour with Government. The paper suggests the necessity of a close inquiry into the matter.

AL PUNCH,
June 6th, 1907.

4. Notwithstanding their being paid and given allowance by Government, these *lal pagri wallas* (the police constables), says the *Al Punch* [Bankipur] of the 6th June, seek to eke out their income by extortion from the ignorant masses, not sparing even the ordinary vegetable sellers and the daily labourers.

HINDI BANGAVASI,
June 10th, 1907.

5. Recounting the report of the *Amrita Bazar Patrika's* Rawalpindi correspondent on the dacoity committed the other day at the place of Sirdar Bayant Singh, an accomplished pleader of the local bar, the *Hindi Bangavasi* [Calcutta] of the 10th June remarks that the amazing feature of the event is that the Sirdar's bungalow adjoins the local police-station; but, notwithstanding, the robbers managed to perpetrate the atrocity, and the police could do nothing to prevent it.

(b)—Working of the Courts.

KHULNAVASI,
June 8th, 1907.

6. The *Khulnavasi* [Khulna] of the 8th June writes how of late within a short time, documents and papers filed in connexion with suits in the courts at Khulna and Satkhira have been missed, and the paper concludes by impressing on the District Judge the gravity of such losses and on the necessity of his taking steps to prevent them in future.

BHARAT MITRA,
June 8th, 1907.

7. The *Bharat Mitra* [Calcutta] of the 8th June notes the rejection by Justice Mitra of the local High Court, of the appeal lately preferred by the Government of Eastern Bengal against the order of the Deputy Magistrate of Rajshahi acquitting one Lahiri Mandal of the charge of stealing paddy crops and criticisingly argues how it is that Government takes to pursuing its subjects in such petty cases, as if the acquittal of a paddy-stealer is in the eyes of the Government a very serious matter, necessitating an appeal by it to the highest tribunal.

(d)—Education.

NAVASAKTI,
June 8th, 1907.

8. The *Navasakti* [Calcutta] of the 8th June writes that there is one way in which the people may yet oppose the repressive policy of Government, without going out of the restricted limits of liberty allowed to them by the charity of Government, and without, at the same time, interfering unduly with their daily avocations and means of livelihood, and that is by withdrawing all their sons, or at least those above 16, from all schools and colleges affiliated to the University. No social or economic loss can accrue from such a step being

taken; and Government will be taken aback when it sees a band of young men, animated by a patriotic spirit, devoting their time and opportunities to the welfare of their land.

9. The *Sandhya* [Calcutta] of the 8th June publishes a letter, in which the following students request the editor to inform the Director of Public Instruction, Bengal, that they attended the meeting which was held at Beadon Square, Calcutta, by Hepin Babu, and will in future attend similar meetings, and the Director is defied to do whatever he can against them :—

SANDHYA,
June 8th, 1907.

- (1) Jatindra Mohan Ghosh, 3rd class, Hare School.
- (2) Jatindra Nath Basu, 3rd year class, Presidency College.
- (3) Lalit Mohan Basak, 1st year class, Duff College.
- (4) Jatindra Nath Majumdar, General Assembly's Institution.
- (5) Bhupendra Nath Ray, 2nd class, Guptipara High School.
- (6) Kalipada Ghosh, 2nd year class, Duff College.
- (7) Haripada Ghosh, 3rd class, Hare School.
- (8) Jnanendra Krishna Basu, 2nd year class, Central College.
- (9) Jugalkishor Basak, Ahiritola Banga School.
- (10) Sekhar Himalla, Madrassa (?) College.
- (11) Suryyakanta De, Entrance class, Hare School.
- (12) Mahendranath Banerji, Sanskrit College.
- (13) Shaikh Abdul Hasim, General Assembly's Institution.
- (14) Radha Charan Pal, 3rd class, Calcutta Training (?).
- (15) Abdul Gani, 5th class, Dacca College.
- (16) Upendra Chandra Mitra, City College.
- (17) Surendranath Khog.
- (18) Radhanath Pal.
- (19) Dinanath Hajra.
- (20) Akhil Chandra Saha.
- (21) Ravindranath Basu, Normal School.

10. The *Yugantar* [Calcutta] of the 9th June writes as follows :—

YUGANTAR.
June 9th, 1907.

“The education problem.” The *feringhi* Government has at last been slowly making moves. And now thousands of obstacles and hindrances will block the path leading to the attainment of our ideal. The *feringhi* at last wants to banish the very idea of independence from the country. In Eastern Bengal his interests were interfered with and he took to disseminating falsehoods and thereby brought about a dissension between brothers. If the Punjab grows restless, the throne he has got by deceit will tumble down to the ground, and that is why he has deported the Punjab leaders by hook or by crook. After having destroyed all attempts at an expression of feelings of independence, the Englishman is at last taking steps to eradicate those feelings.

Englishmen have long been directing their attention to the question of narrowing the scope of education. When the new laws and regulations relating to University education were being framed, they left no stone unturned to take steps to ensure that only a very few students received high education. Lest the history of the past should at any moment make the students remember the past glory of their country, the study of history has been discontinued, and they are only being told stories of how India has improved (!) under British rule and loyalty of a pronounced type is being vomited in every page and every line of school text-books. Nothing, indeed, is being left undone to secure that the restraints placed from the very first should suspend the very quiver of life in the boys.

After all this, has come the new Risley Circular. What Fuller attempted and failed to do in East Bengal has now come out as a new law with the Viceroy's approval! The students will not be allowed to join in any political agitation. They will also commit a grievous sin, if they go to listen to speeches at meetings, etc. Comparatively big students may be allowed to go to meetings, but if they take any active part, the raised thunderbolt of the *Sarkar* will come down upon their heads. The plight of the teachers is more miserable. Not only is political agitation undesirable on their part, but they will be required to keep an eye on the doings of their pupils. Government will thus make them do the work of spies. The *swadeshi* agitation owed its inception and development to the efforts of the students, and now effective measures have been introduced to dissociate them from it.

So much for the *feringhi's* oppression. The *feringhi's* kindness is still more horrible. There may be an escape from oppression, but there is no escape for one who is the recipient of the *feringhi's* kindness. After so long a time, the *feringhi* has, all of a sudden, come forward from sheer force of kindness to give us a free primary education. The effect of this will be that the lower primary, upper primary and middle schools which hitherto kept up their independence will fall into the jaws of the *feringhi Sarkar*. So unfortunate are we that the *feringhis* are making an exhibition of generosity towards us with our money and, at the same time, making arrangements for giving a bad education to our boys. It is with our money that they are lording it over us, and we are lying inert for want of money. From the steps that are being taken from beginning to end, it is clear that the *feringhi Sarkar* is at last up and doing to throw our boys into the machine of the University and convert them into lumps of flesh capable of chirping only set phrases.

There are now two ways open before us. One is to give up all self-exertion and make ourselves monkeys at the hands of *feringhis*—to sit and rise, dance and jump as the *feringhi* bids us do, and consider ourselves blessed by bowing long *salaams* to him. The other way is to give up all connexion with the University and become revived as men. It will not do any longer to sit quiet like lifeless beings. It is a delusion to suppose that we shall be up and doing when the *feringhi* expels a few boys and disaffiliates a few institutions. Men blinded by self-interest deceive themselves in many ways and we are going to do the same. The proposal to cut off all connexion with the official University was once raised before, but the leaders did not hesitate, on that occasion, to sacrifice the country's interest to the petty interests of their own. The call of duty has come afresh. The Mother is watching to see if the sons are self-deceivers or not.

DAILY HITAVADI,
June 10th, 1907.

11. The *Daily Hitavadi* [Calcutta] of the 10th June writes that students in Bengal have not been frightened by the Risley Educational Circular. Educational Circular and it is being set at naught. The paper concludes with an exhortation to the students to ignore this circular.

DAILY HITAVADI,
June 12th, 1907.

12. The *Daily Hitavadi* [Calcutta] of the 12th June writes that it is a matter for rejoicing that the editor has already received many letters from teachers and pupils in Calcutta and in the mufassal expressing their intention to act upon Surendra Babu's advice and to ignore the Risley Educational Circular.

(f.—Questions affecting the land.

BASUMATI,
June 8th, 1907.

13. The *Basumati* [Calcutta] of the 8th June writes to complain how the officers to whom the Collector of Nadia has entrusted the duty of inquiring into the applications for agricultural loans in his district are conducting their enquiries in a most perfunctory manner, and the paper also strongly deprecates the reported action of the Deputy Collector of Meherpur in having written to the Collector of the district to say that there was no distress in his jurisdiction and that no loans were therefore reed there.

(g)—Railways and Communications, including Canals and Irrigation.

PURULIA DARPAN,
June 3rd, 1907.

14. The *Purulia Darpan* [Purulia] of the 3rd June speaks of the necessity of the Purulia-Ranchi Light Railway being regularly opened at an early date, and of the desirability of the train which had formerly to run from Purulia at 11 A.M. to Asansol being restored.

MEDINI BANDHAY,
June 5th, 1907.

15. The *Medini Bandhav* [Midnapore] of the 5th June speaks of the inconvenience caused to passengers who, arriving at Kharagpur by the Puri mail from Howrah and the Puri passenger train, intend travelling again by the 9-45 Midnapore local, because of the long time they have to wait here. The paper also complains of the unpunctuality which marks the actual time of departure of this latter 9-45 train, and concludes with a general complaint that there is no knowing beforehand from which platform at Kharagpur any particular train would start.

(h)—General.

16. With reference to Mr. Morley's recent statement in Parliament that the deportation of Lala Lajpat Rai was viewed with approval by certain sections of the Indian people, as it was viewed with disapproval by other sections, the *Daily Hitavadi* [Calcutta] of the 1st June writes that by making disingenuous statements like this, Mr. Morley is forfeiting all claims to respect and belieing his liberalism and greatness of mind.

DAILY HITAVADI,
June 1st, 1907.

17. The *Marwari Bandhu* [Calcutta] of the 5th June notices, in a criticising spirit, Mr. Morley's reply to Dr. Rutherford's question in Parliament on Lajpat Rai's deportation and its consequences. The reply purports

MARWARI BANDHU,
June 5th, 1907.

Mr. Morley and the deportation of Lajpat Rai.

that while the deportatation has created general discontent and growing bitterness among a certain class of people it has been received with satisfaction by others and that the release of the deported will not lead to any good result. It is a fact, says the paper, that the deportation has gratified the English and distressed the Indians. But which of these the Government should seek to satisfy, from an administrative point of view, is the question, viz., the English or the Indian subjects of His Majesty.

18. Referring to the deportation of Ajit Singh, the *Sandhya* [Calcutta] of the 5th June writes as follows:—

SANDHYA,
June 5th, 1907.

The deportation of Ajit Singh.

Do what you like. But wait and you will soon see that the spirit of one Lajpat, of one Ajit, will come to pervade the country.

19. The *Howrah Hitaishi* [Howrah] of the 8th June has an article entitled "The arrest and exile of Sirdar Ajit Singh," from which the following is extracted:—

HOWRAH HITAIISHI,
June 8th, 1907.

The arrest and deportation of Ajit Singh.

Lajpat has gone and Ajit Singh also is going. The high-minded Jaswant and Athavale are suffering the affliction of imprisonment. Leaders like Lala Hansraj, Malakram, and Gurdayal are also in *hajat* awaiting imprisonment. If our masters prove compassionate, very many others as well may have to tread the same path. But we do not think that on that account anybody at all will swerve from the path of duty. Is it more painful to be banished to some other country than to live in a country where there is no justice, and no good government, where the governed have no liberty, and where even to set out in an unrestrained spirit the grief and the unhappy lot of the governed is held as a serious offence? Are the sufferings of prison-life more intolerable than home-life in a country in which the officials go unpunished even after oppressing the governed at will; in which those who ought to be protectors, assume the aspect of devourers and are ready by constantly drying the blood of the governed and robbing them of their liberty, like vile robbers and thieves, to gag and to rob them of their honour, their religion, their money and even of their food; in which, the majority of the inhabitants, even though living in their home, have always to die untimely deaths, after passing painfully a few short days in a withered state of famishment or semi-famishment, of disease, of grief, and of poverty? Is it more frightful even to give one's life as an offering under the orders of the rulers in such a country? For the people of the country in which, though living under the shadow of the authority of the State, they are, when the need arises, incapable of defending themselves, their religion, their gods and the honour of their women, is it not far more desirable to leave for good the society of relatives and kindred and family and pass out the remainder of their despised lives in some insignificant and inaccessible country, or to make an offering of their blood to their country, to their race and to their future offspring?

That is why we say, go Lala Lajpat Rai, go Ajit Singh, go. It is you who have been, for the country's sake, presented at the feet of God as the first and as the second sacrifice. Jaswant, Athavale, Chhakkanla, Hansraj, Amalakram, Gurdayal, you too have pointed out to the people of India the way they are to go. No matter with what disgrace you are covered or in what colours you are painted, or of what offence you are held guilty in the venomous eye of the officials, or by the judgment of selfish judges, the people of the country are no longer blind, they have understood your aim and aspiration, and that is why they are accepting unreservedly and with all respect your lead,

your counsel and your orders. By the decree of fate or by the will of God, in happiness and in grief, in prosperity and in adversity, it is to follow you that they feel themselves impelled. It is beyond the strength of man or of rulers to obstruct this impulse. That is why to-day from their eyes, instead of streams of water, are coming out sparks of flame, and instead of fear and weakness in the mind, unlimited courage and strength are being laid in. That is why to-day, even in imitation of you, they have got ready to sacrifice themselves in the cause of their country, their race, religion and their kindred.

That is why we say again, go Lajpat, go Ajit, go Hansraj, go in whatever direction the power of the State may take your weak bodily frame. But so long as your minds will remain consecrated to the service of God and country, so long as your immortal and sacred souls will exist, so long will your countrymen not forget your lead and counsel, and will accept with all reverence your last maxim, your last advice, "What God does, He does for the best."

NAVASAKTI,
June 6th, 1907.

20. It seems, writes the *Navasakti* [Calcutta] of the 6th June, that the authorities have taken leave of their senses, otherwise why should such a document as the Press Resolution have been promulgated in an incomplete state? We would take upon ourselves to remove this incompleteness and add the following to the Resolution as a proviso to the order that the local authorities should inflict severe punishment on newspapers guilty of disseminating race-hatred or sedition in the country:—

Provided that—

if newspapers like the *Englishman*, the *Statesman*, the *Empire*, the *Pioneer*, the *Civil and Military Gazette*, &c., which are managed by Englishmen, be causes of the people's losing their loyalty to the *raj*, or try to create ill-feeling between Hindus and Musalmans; and

if the Musalman paper, *Mihir-o-Sudhakar*, incites the Musalmans to destroy the Hindus; and

if Salimulla or Nabalak Miya tries to create ill-feeling against the Hindus; and

if anybody circulates the Red Pamphlet; and

if anybody creates race-hatred in any way as an enemy of the *swadeshi* agitation,

they will not come within the meaning of this order.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
June 6th, 1907.

21. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 6th June writes as follows:—

The Press Resolution.

We have calmly and carefully considered the Press Resolution. It is the duty of the Viceroy to see that the country be not possessed with anarchy, and it justly falls within His Excellency's jurisdiction to issue such Resolutions as the above.

Like storm-loving birds, there is a class of people who love disquiet, desire to make a name for themselves by *gundaism*, and create disturbance in society. But such people are rare in any educated community. The Hindus are renowned for their love of peace. They never invite unrest and are ever unwilling to stand against the sovereign power. We do not deny that there is at present a ferment among the Hindu population of India. But we ask the authorities to find out its true cause calmly and in an unbiased way. We see no fault in Lord Minto's actions, but no one can deny that Lord Curzon has done a great wrong to the country. And it was he who kindled the fire of discontent in the land. The Bengalis are always happy in the peaceful cultivation of wisdom and religion. They never seek happiness in displays of physical strength or in the plunging of a society into unrest or revolution. Their family life does not favour demoniac propensities. But the arbitrariness of the rulers of the country and their selfishness, obtuseness, vanity, hauteur, and intense desire to show off their power and authority have turned golden Bengal into a *smasan* (a place where dead bodies are cremated), destroyed our mental happiness, stopped all cultivation of *Shastras*, engaged us in worthless and demoniac politics, and thus ruined our prospects both in this world and the next. Will Lord Minto listen to this sorrowful

tale and understand it? And then, if he understands it, will he be able to remedy it?

We have been plainly telling the Government who are responsible for the oppressions in Eastern Bengal. But Lord Minto does not trust a single native paper. Those who desire the upsetting of British rule in India under the present circumstances are short-sighted and thick-skulled. India is inhabited by Hindus, Musalmans, Jains, Christians and many other sects. The Musalmans will not submit to Hindu sovereignty and Hinduism will not flourish under Musalman rule. The Bengalis have a national history of their own besides what has been compiled by Englishmen. Our family records and places of pilgrimage give unmistakable evidence as to how the country was at one time governed by the Musalmans. The Indians have not much to be proud of on the score of nationality.

But why do we not get proper redress for the bad treatment which we receive at the hands of officials? Why does Government turn a deaf ear to our just prayers and petitions? It is a matter for the greatest regret that those who wield the sovereign power have no regard for the well-being of the meek subject people. And when the newspapers of the country ventilate the grievances of the people the authorities become blind with rage, smell rebellion and try to weaken and insult them in various ways. The Indians do not want a political revolution. They want justice and the rights and privileges which they can justly claim. Lord Minto has, on the authority of reports submitted by the Eastern Bengal Government, decided that the Hindus are to blame for the present undesirable state of things in the country. But if a Commission is appointed to enquire into the matter, Government will be disabused of this false idea. But if the real intention of the authorities be to suppress the *swadeshi*, the mistake is bound to last for ever. A gagging of the press will do harm instead of doing any good. Let the Government set itself to removing the grievances which are ventilated in the press and all disturbances will be at an end.

22. Referring to Sir Herbert Risley's recent Resolution on the press, the *Mihir-o-Sudhakar* [Calcutta] of the 7th June writes:—

The Press Resolution.

MIHIR-O-SUDHAKAR,
June 7th, 1907.

We have not much to say with regard to this Resolution of the Government of India. For Government has allowed us the liberty of using the newspapers for the ventilation of our wants and grievances, for the honest discussion of political topics, and for making any suggestions for the improvement of our country and our society. But the people, when they are allowed liberty in any matter, do not even know how to make a good use of it. This reproach remains with us for ever. Government allowed us this liberty for our welfare, but in our ill-naturedness we are using this liberty like a sharp weapon against the Government, wherefore our benevolent Government cannot but indite a Resolution like this. We have been publishing false news and stories of unrest and seditious articles. The people of the country also getting the opportunity, are doing as they list. What can the Government do but adopt this means for preserving the peace of the country?

23. The *Bihar Bandhu* [Bankipur] of the 8th June compares the gagging of the press, as it is called, by Act I of 1907, to the producing of steam in a kettle

The gagging of the press.

having no safety valve, and fears it may lead to a disastrous result.

BIHAR BANDHU,
June 8th, 1907.

24. In continuation of the above, the same paper speaks as follows, which is as much as to say how the change of the Indian Viceroy every five years presupposes the introduction of new rules and regulations in

The Viceroys of India and the press.

the country affecting the press:—

BIHAR BANDHU.

In our last issue, we referred to a portion of the article published in the *Arya Darshan*. In fact, the writer is quite right when he says that so long as the system of changing the Governor-General every five years will hold good in India, it will not be possible for the people to enjoy, as a permanent measure, any blessing conferred upon them by some sympathetic Viceroy and, surely, a pleasure which is ephemeral is of no value at all. During his régime, Lord Lytton passed a severe Act on the vernacular press in India

which was, subsequently, repealed by his successor, Lord Ripon. Lord Ripon's successor, Lord Lansdowne, sought to give vent to his anger with the *Amrita Bazar Patrika* for its revealing the secret of the then Government interference with the affairs of Kashmere in passing the "Secret Act" which will come in for discussion on our dealing with the "Secret Act" of Lord Curzon. And latterly Lord Elgin introduced a new section, viz., section 153, into the Indian Penal Code, which has for the first time been acted upon in the prosecution and punishment of the editor and the proprietor of the *Punjabee*.

BIHAR BANDHU,
June 8th, 1907.

Lord Minto and the new rules
and regulations.

25. In its introductory remarks heading its own version of the recent Government Resolution on the press, the same paper notes that Lord Minto had been known to be a quiet person, but now he has been seeking, as it were, to make up for his past studied silence at once by inaugurating a number of measures in quick succession, such as deporting Lajpat Rai, proceeding against the Indian people for sedition, stopping the holding of public meetings, and lastly, passing Resolutions to restrict the liberty of the press.

HINDI BANGAVASI,
June 10th, 1907.

26. The *Hindi Bangavasi* [Calcutta] of the 10th June publishes its own version of the recent Government Resolution on the press, and reports that it is in contemplation to formulate further rules and regulations to stop the mouths of the newspapers, exclaiming that really such a timorous liberal Government was hardly seen before.

NAVASAKTI,
June 7th, 1907.

27. The *Navasakti* [Calcutta] of the 7th June writes as follows :—
The English *raj* has stopped our public meetings by law. We must not open our mouths. But the force, which used to come out through our mouths, is now oppressing our hearts by being pent up within us. The laws which the English make in their own country are for the benefit of their countrymen, so that those laws are backed by the Englishman's love of his own nation. And the laws which the English make in our country are also for the benefit of the English, and these laws are backed by cannon in order to force us to obey them. If you speak after the English have asked you to be silent, you may lose your head. You are to be deprived of the privileges which God has made the birthright of man. No reason is given why it should be so. "Strong as I am, I must suppress you. If you do not obey me, you will lose your head." Does this require any reasoning? The reason is that I am strong while you are weak; I have cannon and troops while you have none. What manliness can there be in you? You must mark our fiery eyes, and direct your steps accordingly. When we shall say "Keep quiet," you must stop your words by pressing your lips together. Your heart may burst, but your mouths must not be opened.

What shall we do then, when the pen and the voice are going to be stopped? Is there no other work to be done? In fact, there are many things to be done in the country besides speechifying and writing. Our first work should be to boycott the newspapers which are under English management. At least two hundred men should be sent round all towns and cities beseeching and inducing our countrymen to give up subscribing to these papers. This will be the first act of the establishment of our *swaraj*.

At present we are not going to rise against the English sovereignty; but we must see that the English dogs cannot bite us. A handful of Englishmen has made it difficult for us to conduct our trades and business, and even our zamindaries. There are lots of instances in which English plaintiffs or defendants have been known to have lodged with Judges trying their cases and conducted cases against their anti-parties. What an Englishman says to his countryman, the Judge, while taking tea with him at the same table, appears like gospel truth to him and becomes a source of oppression to the people of this country. These things must be remedied.

Many other things will have to be done. It is not necessary at present to vaunt over them.

The best way of preventing dissemination of sedition is not to gag the press. There are more potent means of creating sedition than inciting words, spoken or written. The ill-feeling which a man harbours against a snake

coming to bite him and the desire which he forms of killing it, are not produced by any inciting words. One's conduct alone proves him to be a friend or foe. Bad treatment generates enmity. What course is Lord Minto or Mr. Morley going to adopt in regard to this real cause of sedition and ill-feeling?

28. The *Yugantar* [Calcutta] of the 9th June writes as follows under the heading "Repression of the national sentiment":—

YUGANTAR,
June 9th, 1907.

"Repression of the national sentiment."

Rubbing and scraping never created beauty, and there is little hope that loyalty can be inspired all of a sudden to-day by compulsion. But the *feringhi*, nevertheless, is not the man to give up the attempt. He is determined to make us loyal. He has filled the stomach of our boys with loyalty by giving pictures of the Emperor and Empress in every page of the books they have to read. And now he says—that alone will not do, but the *dusmans* (enemies) of *feringhi* rule must be taught a lesson. The heads of those who are yet tender in age can be eaten up quietly, but a blow or two of the *lathi* must be given to the heads of those whose heads have become tough through age. Steps have been taken to prevent the access of any but the most purely loyal to schools and *pathsalas*. It now remains only to give the newspaper-wallah a thrust or two, and the *feringhi* can then carry on his rule with ease of mind. Do not, I beseech you, stand in the way of their happiness.

Referring to the Risley Press Resolution, the writer continues as follows:—

Bus! the *feringhi* will now send newspaper editors to jail to his heart's content. Do it, if that removes the thorns of your empire. But dunces that you are, will you stem the waves of the sea with embankments made of sand? Are the dimensions of your prison so large that you will cast the whole nation into it? As it is, all India is a prison. What other prison is that by holding out the threat of which you want to gag us? Long before you, the all-powerful Moghul Emperor one day employed all his power and strength to destroy the Sikh community, which was then but just raising its head. The Sikh community, however, lives to this day. But where is the Moghul's throne? As the Moghul's peacock throne exists now only in name, so will one day the story of your empire and your oppressions appear like dreams in an independent India. The fact that India was one day subject to the English will appear as an incredible story to the youth of independent India.

Do not be afraid. We have not come to beg independence of you gratis. Your Gurkha, Highlander, Maxim and Martini—we have seen them all. That you have laid a thousand traps to kill men, we know that too. You can kill a few—but there your power ends. What punishment have you provided for those who will embrace death with a smile? Death is but the constant companion, the companion in mirth and the one only refuge from pain of those in whose country five to seven thousand men die every day of plague alone. Do you think that the people, whose grandmothers immolated themselves with smiling faces on the funeral pyres of their husbands, have become so degraded that not one among them will have the courage to slight death?

What have you after all been able to do to make us unhappy? We are still lying at ease on the bed of happiness. Subjection is not yet stinging our hearts like a hundred scorpions. We are not yet hastening towards death in numbers in order to free our Mother from her bondage. The waves of the Ganges have not yet been dyed with blood. How many died before Italy could regain her independence! How many women in Italy lost their husbands and sons before Italy could raise her head, as she has done, before the world!

Come, then, O Englishmen, come forward with hundreds of weapons of oppression, and slake your thirst for blood! See if the Indian, on his part, cannot make your life a life of fear and uneasiness. Let the question whether India belongs to you or to us, be once put to the test.

29. The *Soltan* [Calcutta] of the 7th June writes that the Hindus at first professed, either sincerely or otherwise, fraternal feelings towards Musalmans, but when they found that the latter seemed ill-disposed towards them,

SOLTAN,
June 7th, 1907.

Officials and the lawlessness in Eastern Bengal.

they began concocting false news on a large scale, of the lawlessness of the Musalmans, and thereby brought about a change in the disposition of the English officials of the land towards the Musalman community. All these officials, from the Lieutenant-Governor downwards, have now set themselves resolutely to repress the Musalmans and thereby please the Hindus and prevent them from carrying to England stories of their partiality for Musalmans and thereby endangering the safety of their berths.

BIHAR BANDHU,
June 8th, 1907.

30. The *Bihar Bandhu* [Bankipur] of the 8th June finds fault with the pronouncements of Mr. Morley that the rising of the Muhammadans against the Hindus in East Bengal is the result of the latter's preventing the legitimate use of foreign articles. This is not as it is. The Muhammadans, who are associated as brethren with the Hindus and who have sufficient sense and discretion, can discern the fallacy of the argument. It is not only the Hindus, says the paper, that are benefited by the *swadeshi* agitation. The benefit of the movement is rather widespread in the country. In attestation of the above, the paper quotes the remarkable points from the Magistrates Mr. Barneville and Maulvi Faizuddin's judgments lately delivered in the Jamalpur riot cases.

BIHAR BANDHU.

31. The same paper regrets the transfer of Mr. Barneville, Subdivisional Officer, Jamalpur, a just and conscientious officer who has of late been concerned with the trial of the Jamalpur riot cases.

The transfer of Mr. Barneville.

BIHAR BANDHU.

32. Under the marginally-noted heading, the same paper discusses the causes of unrest in the Punjab and Eastern Bengal, attributing it in the case of the former to the passing of the Colonisation Act, now happily rescinded by Lord Minto, and in that of the latter to the partition of Bengal, and as a means of restoring the country to its normal healthy condition recommends the annulment of the partition.

The general discontent and the causes thereof.

HITVARTA,
June 9th, 1907.

33. In course of a lengthy article entitled "The discontent of the subject people," the *Hitvarta* [Calcutta] of the 9th June describes the deplorable condition of the people of the Punjab, due to the virulent outbreak of plague which has been devastating the country for some time, and to the distress caused by the enhancement of the rate of rent at a time when they are subject to such a calamity and misfortune. Instead of attending to the health of the province, the Lieutenant-Governor of the Punjab thought it reasonable, says the paper, to fill the Government coffers and to follow a preposterous course by refusing to rescind the regulation of enhancement and, on the other hand, deporting Lajpat Rai and bringing several other Indian leaders to punishment.

The article concludes with the remarks that hundreds of thousands of men of this province have been crying for food, thousands of them are falling victims to plague, the villagers are finding it difficult to get pure water, and lastly, owing to the havoc caused by malarial fever, the shrieks of bewail are being heard from nearly every house in the towns and villages. But all these are being passed unnoticed by the Government executive officers. The matter being brought to their notice, they plead want of money in the Government treasury to meet the requirements. But on the other hand, when it is to reward those enemies of their own race who create discontent and cause suffering among the people, the treasuries turn out to be overflowing with money. It may be a matter of pleasure to the executive officers, says the paper, to cause distress to the subject people at the latter's expense, but surely nothing can be more afflicting to them than this.

HITVARTA.

34. The Bengali Government employees in the Punjab and the neighbouring districts have been allowed, says the same paper, leave on full pay for two months, because they are supposed, as an Anglo-Indian newspaper the other day observed, to be at the bottom of the recent political discord in the Punjab. But has Government anything to do with such a declaration, enquires the journal.

Leave allowed to the Bengali Government officers in the Punjab.

35. The *Hindi Bangavasi* [Calcutta] of the 10th June remarks :—HINDI BANGAVASI,
June 10th, 1907.

Government and the present situation in India.

That the British Government has been greatly terrified at the present situation in India, is what can be inferred from the replies lately returned by the Secretary of State in answer to the questions asked in Parliament concerning Indian affairs. Mr. Morley presumes that the recent procedure of Government will tend to bring on peace and contentment in the country. Say what Mr. Morley may, he cannot tell what God has in purpose. If really there is growing discontent in India, will the mere deportation of Lajpat Rai, restricting the liberty of the press and the educational institutions by Government Resolutions, and the passing of the Regulation of Meetings ordinance stop or remove it?

36. The *Al Punch* [Bankipur] of the 6th June heartily thanks Govern-AL PUNCH,
June 6th, 1907.

The appointment of Muhammadans in the public service and Government.

ment for their appointing Mr. Yusuf Ali, I.C.S., of the United Provinces and Oudh, as Financial Under-Secretary to the Government of India, remarking that this is the first instance of a Muhammadan filling such a responsible post. Though the number of Muhammadans holding high Government appointments is comparatively small, this unseemly paucity will, says the paper, surely, be removed should the Muhammadans be thus up and doing in their intellectual progress with due devotion to their kind and just Government.

37. The *Mihir-o-Sudhakar* [Calcutta] of the 7th June cordially thanksMIHIR-O-SUDHAKAR,
June 7th, 1907.

Mr. Yusuf Ali, Officiating Under-Secretary to the Government of India, Financial Department.

Government, on behalf of Indian Musalmans generally, for having selected Mr. Yusuf Ali for the office of Under Secretary in the Finance Department at Simla.

38. A reporter of the same paper, after pointing out that there has been

MIHIR-O-SUDHAKAR.

An allegation against Babu Chandi Charan Chatarji, Deputy Magistrate, Meherpur.

an awakening among the Musalmans of Nadia and that as a consequence they have taken to trading pursuits and given up doing menial work under the Hindus and eating food of the Hindus, proceeds to complain that Babu Chandi Charan Chatarji, Deputy Magistrate of Meherpur, is going about from place to place in his charge, throwing obstacles in the path of the advancement of the Musalmans by threats of imprisonment. For instance, on the 15th *Jaistha* last, he held a meeting of leading Musalmans at Gangni thana and spoke to them to the effect that they were not to be too eager for progress, that progress would come of itself without meetings, that while they monopolised agriculture they had no need to start shop-keeping, and concluded with a threat to his hearers to let things continue as they were and not to exhort their co-religionists to take to shop-keeping and to give up service under Hindus, or they would find themselves manacled.

The reporter ends by calling for replacement of this Hindu Deputy Magistrate by a European or Musalman officer.

39. The *Navasakti* [Calcutta] of the 8th June writes :—NAVASAKTI,
June 8th, 1907.

Allegations against Government officials.

They whose good treatment for a few days in the beginning made us yield ourselves to them, have now acquired complete control over us and are tyrannising over us. They who said that they would give us emancipation are tightening our bonds. We are dying for want of food and are unable to preserve our honour for want of clothing. Far from attending to these, they are thwarting us if we try by our own efforts to procure food and clothing. If we try to speak of our grievances, they call it sedition and break our teeth with the stroke of well-oiled *lathis* named new laws.

40. It is after a long time, notes the *Hitvarta* [Calcutta] of the 9thHITVARTA,
June 9th, 1907.

The terms of service entitling to pension reduced in case of the native soldiers.

June, that the Government has been pleased to favour the native sepoys in reducing to 18 years the terms of their service entitling to pension, and by the bye takes the opportunity of suggesting an increase of their salaries as well, as it is evidently very small as compared with those of the English soldiers.

HITVARTA.

41. Referring to the recent speech, on the Indian Budget, of the Secretary of State in Parliament and the administrative reforms he said he had in purpose to introduce in shape of an Advisory Council of notables and the appointment of at least two Indian members to the Council of India, the same paper says that it has been already telling, for a long time, that Mr. Morley will, by his decision on the above connection, prove the truth of the saying, "Much cry, little wool."

NAVASAKTI,
June 9th, 1907.

42. The reforms outlined by Mr. Morley call forth from the *Navasakti* [Calcutta] of the 9th June an exhortation to Indians in general and to Indians who support the Congress in particular to listen not to the voice of the magician but to the call of the Mother. The paper suggests that the rejection by the Irish of Mr. Birrell's scheme of Irish Devolution is as the finger of Providence pointing out to Indians their correct attitude towards Mr. Morley's reforms. Let the extraordinary session of the Congress which is said to be about to meet at Bombay flatly reject Mr. Morley's offers of reform, and then only can the Congress expect to survive amidst the forces of awakened India with which it is now confronted.

NAVASAKTI,
June 11th, 1907.

43. The *Navasakti* [Calcutta] of the 11th June writes thus with reference to the schemes of reform lately outlined by Mr. Morley:—

It is necessary that a direct reply be given to Mr. Morley's face. The giving of a reply in this fashion will bring strength to the country, awaken a sense of individuality in the Indian, and make it impossible for the English in future to play with our hearts as they now are doing.

Let crores of throats cry out in a loud voice, "We want it not;" only this and nothing more. We wanted reform based on self-government and the aim of our hopes was *swaraj*. Mr. Morley has given only what may be compared to a sweetmeat given to a child to appease it. We know that the English cannot give anything more, and that they do not, just as their remote ancestors did not, possess the honesty and liberalism necessary for the purpose. Nevertheless, when they are going to give something, let crores of throats combine and say, "We do not want it." Mr. Morley's recent statement that educated Indians are incapable of working the elaborate machinery of the Indian Government is the language of reproach. It is well not to discuss it, for nobody is going, either now or in the future, to make over the machinery of government into our hands. The English officials puzzle their brains only on the inception of some tyrannous law or resolution, otherwise it is the office "Babus" who indicate in each case to their official superiors the orders which are proper to be passed thereon. And if the people of India have now really lost their powers of work, they have lost it because they are ground down by your slavery.

As for Mr. Morley's other statement that the giving up of India by the British would result in anarchy and bloody chaos, we may remark that Mr. Morley and Lord Curzon are talking about very freely of giving up India. It is an assumption of unselfishness. The authorities are overwhelmed at the thought of the anarchy which would result if they retire from India, but how much have they been afflicted with the thought of the lakhs upon lakhs of murders by plague and famine which are happening year after year? It is not possible to delude Indians with hypocrisy and humbug of this sort.

The English will never of themselves make their final exit from India. It is better so, for struggle brings forth strength, and a struggle postulates two opponents. The great hidden strength of India will be brought forth if the English remain clutching India with their fingers.

NAVASAKTI.

44. The same paper writes that the English do not cherish and foster the people of India out of love, but govern them so that they dry them up to serve their own interests.

An attack on English rule.

Their laws exist not to give peace to the Indian, but to be used as instruments for repressing them. This illiberalism and tyranny of the English system of government have given rise to a feeling of hate in the mind of the people of the country and brought on unrest.

The officials, proud of their armed force, are forgetting this initial fact and trying to gag speakers and writers. To frighten the Indians they are, under a mistaken idea, issuing repressive order upon order, resolution upon resolution, and betraying their own weakness and political unwisdom.

Is it possible for rulers who are foreigners to compel the 30 crores of Indians to be loyal with the assistance of Gurkha and military police and by placing them under restraints? None ever heard of such a method of extracting loyalty. Who kindled this flame of unrest in the hearts of 30 crores of men and women? Who has deprived 30 crores of men and women of their food, of their clothing, of their arms? Even cats and dogs can have their fill of two meals a day, but the people of India living under the rule of the English are dying for want of food and who is there to listen to the wails of these hungry men and women? All the efforts of the authorities in the direction of the prevention of plague and malaria are confined to killing the rat and the mosquito. But what will the killing of rats do, unless the cause which generates the plague is removed?

III.—LEGISLATION.

45. Referring to the withholding of the Viceroy's assent to the Punjab Colonisation Bill, the *Sandhya* [Calcutta] of the 5th June says that the *feringhis* at first tried to intimidate the Punjabis by arresting those of their leaders who spoke against the Bill. But finding that this method failed in reconciling the people to the measure, they have been obliged to give it up. It was unnecessary for the zamindars and pleaders of Lahore to thank the authorities for this.

SANDHYA,
June 5th, 1907.

The Punjab Colonisation Act and the Viceroy.

46. The *Marwari Bandhu* [Calcutta] of the 5th June thanks the Viceroy for his withholding his consent to the Punjab Colonisation Act.

MARWARI BANDHU,
June 5th, 1907.

47. In fact, Lord Minto, says the *Bharat Mitra* [Calcutta] of the 8th June, has given a proof of wisdom on his part in withholding his consent to the Punjab Colonisation Act which, adds the journal, is chiefly responsible for the political ferment in that province. The paper suggests that in furtherance of the favour thus shown, the Viceroy should now bring about relief to those that have got into trouble for deprecating Government procedures in connexion with the Act under reference.

BHARAT MITRA,
June 8th, 1907.

Lord Minto and the Punjab Colonisation Act.

VI.—MISCELLANEOUS.

48. The *Howrah Hitaishi* [Howrah] of the 1st June makes Reuter's recent announcement regarding the observance of Empire Day in the United Kingdom an occasion for speaking of the hollowness of the Empire, its fear, weakness, stupidity and tyranny; of its degradation; of its injustice and its oppression, and of the discontentedness and distrustfulness of its population.

HOWRAH HITAIISHI,
June 1st, 1907.

49. The *Daily Hitavadi* [Calcutta] of the 1st June, speaking of the reception of certain Mutiny veterans by the King at *Léves*, writes that the sad memory of the *naramedh yajna* (human sacrifice), which Lord Dalhousie's policy of misappropriating the Native States brought about in India, still remains written in letters of blood on the hearts of the people of India. It is the duty of the rulers, if they are sensible, to assist in consigning that memory to oblivion. The King no doubt shows the faculty of appreciating merit in honouring heroism, but the flame of the Mutiny was not put out only by the strength of the Englishman's arm, but with the assistance of the Indian princes and people. Englishmen have forgotten all this now, when it has become their principal aim to dazzle people with the glitter of their swords. Alas for the peaceful Indians! alas for Imperialism!

DAILY HITAVADI,
June 1st, 1907.

Mutiny veterans at the King's *Léves*.

50. The *Navasakti* [Calcutta] of the 4th June writes as follows:—
There is no room for plain speaking under British rule. Store as much poison within yourself as you can, but say, "I am extremely attached to you." English law often punishes a man for plain-speaking. Call a drunkard a drunkard and you will

NAVASAKTI,
June 4th, 1907.

Hypocrisy in Indian politics.

be punished. This is destroying the wholesome influence of society on individuals and giving birth to hypocrisy in the country. But what does it matter to the alien English?

Formerly the English used to demand faith in themselves from us, but now they want only pretence of faith. Like a slighted lover, the English want us to show love, whether we really love or not. Whether you trust or not, you must say that you trust. Your interior may be full of venom, but your lips must be honeyed. It is impossible to extort, thus forcibly, loyalty and faith from a nation.

At first the people of this country began to criticise the acts of the English from an idea that English laws were immutable; and for some time the English did not care to violate these laws in order to punish them, because they did not fear any harm from such criticism. And as a thief would cunningly join a cry raised to catch him, so a number of Englishmen actually joined the Indians in their hostile criticisms of the English. But has any Englishman, nay, even an English missionary, honestly stood by the *swadeshi* movement, which only can save us from destruction, and defended it against the brutal attacks to which it has been subjected? Have the laws of the English saved us from persecution and oppression? So long we believed that the English owed obedience to the law, but now we see that the law owes obedience to them. The English have kicked away from our hearts the respect which we felt for the English laws; and with this loss of respect for their laws, have departed our love and regard for the English. But hush. Do not speak out the truth, for if you do, you will be punished. Just as it is dangerous to prevent one from weeping at the time of one's grief, so it will be dangerous to try to prevent people from speaking out the truth. The working of men's minds is like the seaward course of a river. If obstructed, it is sure to make a path for itself. And who knows what path the mind of the Indian nation will take in consequence of the obstruction which it has received from the Public Meetings Ordinance and the Press Resolution?

MARWARI BANDHU,
June 5th, 1907.

51. Under the marginally-noted heading, the *Marwari Bandhu* [Calcutta] of the 5th June observes that there is in fact an intimate relation between Government and the Indian people as the ruler and the ruled, but really the latter do not stand in any relationship whatever to the Anglo-Indians, who, in the capacity of newspaper editors and gratuitous Government advisers, have been poisoning the ears of Governments against its Indian subjects and recommending the adoption of repressive measures. It is they, says the paper, that have practically brought about the deportation of Lajpat Rai, without a judicial trial. An Anglo-Indian correspondent of the *Pioneer* recommends an additional clause to section 124, Indian Penal Code, providing whipping as a punishment under that section, another advocates the transportation of some ten or twenty Indians, while a third emphasizes the deportation of a hundred Indian leaders. Again, the *Englishman* considers the present treatment of the Hindus by the Muhammadans as something retaliatory. It is rather these malicious advisers, says the paper, that deserve deportation, in order to restore peace in the country. And why is the Government delaying, asks the journal, the deportation of such as are confessedly guilty under section 124 of the Indian Penal Code?

MEDINI BANDHAY,
June 5th, 1907.

52. The *Medini Bandhav* [Midnapore] of the 5th June writes how, though meetings have been stopped, every Bengali may make a vow to speak to every other Bengali he may meet in the course of business from sunrise to sunset each day, of the deportation of Lala Lajpat Rai and of the ruin to which the spread of things *belati* was bringing the country, and thereby assist in producing, with very little expenditure of time and effort, a result a hundredfold more important than any expected to be produced by monster meetings. If thus the whole country can be won over to the *swadeshi*, strength will become manifest amongst the people. In the acceptance of the *swadeshi* lies the only hope for the country.

SANDHYA,
June 5th, 1907.

53. The *Sandhya* [Calcutta] of the 5th June publishes a contributed poem, in which the services of Lala Lajpat Rai to India are eulogised.

A poem.

54. Under the head-line "Lajpat Rai in Burmah," the *Hitvarta* [Calcutta] of the 9th May refutes the statements of the Anglo-Indian journals of Burmah that the deportation of a disloyal person like Lajpat Rai has pleased the Burmese, far from causing any pain to them. But the thing is that, in spite of the fact of his deportation having been kept a secret, the local people getting a scent of it somehow or other, thronged, as says the *United Burmah*, to the steamer ghat to receive him with the feeling of respect and sympathy, and as soon as the matter was announced in the *Rangoon Gazette* they all came forward to pay the tribute of their affection and love in various ways, as stated in the paper (*Hitvarta*). This is, says the journal, the version of the *United Burmah*, say what the English papers may to the contrary.

HITVARTA,
June 9th, 1907.

55. The *Sanjivani* [Calcutta] of the 6th June, after speaking of the deportation, of the Regulation of Meetings Ordinance, of the Risley Educational Circular, and of the Press Resolution as so many *perwanas* which aim at laying the axe at the very root of the nascent national life in the country, proceeds to remark that the prison has lost its terrors nowadays for the Bengali, and oppression also has lost its novelty. The history of the world nowhere shows the sword conquering the heart, and *lathi*, punitive police, and wholesale imprisonment have been tried without doing the least harm to the *swadeshi*. Rather the flame in Bengal has now spread to the frontier. If history does not prove false—

SANJIVANI,
June 6th, 1907.

"Freedom's battle once begun,
Bequeathed by bleeding sire to son,
Though baffled oft is ever won."

Let all by their acts make it known to the Government of India the deportation has no terrors for them. Meetings and the press have been sought to be placed under restrictions, but if a flame keeps burning, no matter how much ashes may be put over it, it will not go out, but will smoulder and burst out, when a favourable puff of wind blows away the ashes. If thousands of youths leave home and as *kathaks*, *bauls*, and preachers go about from village to village singing of the vow of boycott, then these two measures of repression may also be said to have failed.

The paper concludes with an exhortation that the Risley Educational Circular, which it describes as a veritable ordeal of fire, should be repudiated by all connexion with the University being cut off.

Those who have been initiated into the creed of the Mother say that they are not afraid if they have to fall into trouble, and suffer punishment and face the approach of death.

56. The *Sandhya* [Calcutta] of the 6th June publishes a cartoon, in which an elephant with a human head is shown as rolling on the ground, legs in the air, and a European going to his help.

SANDHYA,
June 6th, 1907.

The letterpress is as follows :—

Look! Look! Our Elephantine Lord is down! Is the onrush so forceful?
Feringhi Newman! Push him up! Push him up!

57. The way in which, says the same paper, the silliness of the Bengalis has been manifesting itself, these days, answers the sense of the saying that the dog's tail keeps stubbornly curved in spite of anything done to make it straight. In order to create healthy feeling between the Hindus and the Muhammadans, Nawab Sallimullah lately held a conference at Dacca, at which he urged the following two points upon the former's attention :—

SANDHYA.

- (a) That the Hindus should undertake not to compel the Muhammadans to participate in the *swadeshi* agitation and to carry on boycott.
- (b) That they should dissolve the band of the *swadeshi* volunteers and desist from displaying their physical prowess and heroism by the display of *lathis*.

The Bengalis refused to accept the proposals.

AL PUNCH,
June 6th, 1907.

58. A correspondent of the *Al Punch* [Bankipur] of the 6th June writes as follows commenting upon the article lately appearing in the *Hindi Bangavasi* [Calcutta] under the head-line, "The meeting of the Hindus and the Muhammadans":—

The meeting of the Hindus and Muhammadans held at Madaripur.

The statement of the writer of the above article that the Muhammadan element preponderated at the meeting recently held at Madaripur at the premises of Pal Babu does not stand to reason, inasmuch as the Muhammadans have absolutely alienated themselves from the *swadeshi* propaganda and it is proved from the Hindus' own statement that they have no desire to join the *swadeshi* meetings, etc., to which the former so much want to attract them. How is it, then, that the Muhammadans, who are not inclined to concern themselves with the *swadeshi*, turned up so overwhelmingly at the meeting in question? This is evidently something unnatural, in face of the foregoing circumstances. Possibly, a few Muhammadans such as Syed Abdul Khan, Choudhry Gholam Moula and Abdul Ajch might have joined the meeting, of whom Choudhry Gholam Moula is alleged to have asked the Muhammadans, as the President, not to fight with the Hindus, indicating as if the Muhammadans are the aggressors in the fightings that are going on between the Hindus and the Muhammadans in the Eastern Bengal. While, on the other hand, it is reasonable to believe that the Muhammadans had been oppressed by the *swadeshi* volunteers and they might be, of course, doing something in defence. Again, the Choudhry Sahab is stated to have said that the Hindus are making endeavour to promote the prosperity of their motherland. Certainly, this is not the case, seeing that their noise and uproar have created such an unrest and dissension between the two communities and brought discredit to the Government, which has all along been doing its best for their material and intellectual progress by instituting colleges and holding exhibitions. Furthermore, the Choudhry Sahab is declared to have forbidden the Muhammadans to follow the wrong track. Now, what is the wrong track the Muhammadans are following, is the question. Is it their dissociating themselves from the Hindus in creating discord. If so, the Muhammadans are certainly on the right path and be better let alone. As to the last alleged pronouncement of the Choudhry Sahab that the Muhammadans have promised to be friendly to the Hindus and the *swadeshi*, this too is meaningless. To be friendly to the *swadeshi* is out of the question. In fact, the cultivation of friendly feelings between the Hindus and Muhammadan is something eminently desirable and is ever welcome.

SANDHYA,
June 7th, 1907.

59. The *Sandhya* [Calcutta] of the 7th June publishes a communicated poem exhorting Bengalis to stand on their own legs in order to establish *swaraj*, in the course of

A poem.

which the following occurs:—

Jackals and dogs are vexing them, under the stroke of whose *lathis*, the brave son of the brave rolls in the dust.

The lying and hypocritical thief starts at your roar.

The cheating *feringhi* is devising many tricks.

The *dushman* (enemy) must be driven out.

Let us cut off all relations with the knave and forcibly stop his trading with another's stock-in-trade.

SOLTAN,
June 7th, 1907.

60. The *Soltan* [Calcutta] of the 7th June has a communicated article, of which the following is a summary:—

Musalman and the political situation.

(1) The partition of Bengal has resulted in the creation of many new offices, but it is only into posts of Sub-Inspectors of Police, *amins*, post and telegraph clerks and the like that Musalmans have been taken as apprentices. This is not showing much favour to Musalmans, who have not got even a fourth of the offices they can claim rightly, but the foolish Musalmans are still persuaded that Government is kind to them.

(2) The schools and colleges have been denuded of intelligent and persevering Musalmans boys who have been attracted by this prospect of cheap service, and it will take at least ten years to fill the benches of those institutions again.

(3) The Musalmans joined the Hindus in the *swadeshi* agitation in the belief that the *swadeshi* would benefit them, but then they have neither the education nor the capital to start home industries of their own.

(4) Those Musalmans who buy and use *bilati* things have now to buy them from dealers who have to import and sell them surreptitiously for fear of incurring the wrath of the *swadeshi-wallahs* and the price of *bilati* cloths has therefore gone up by half, which means that the Musalman has now to pay so much more than he had to before.

(5) The Hindus were at first sought to be repressed by Government, but soon Government found that the Bengali Hindus were now a political power to be reckoned with and changed its policy towards them. The hopes of service and of improved educational facilities which were dangled before the Musalman just after the partition have now proved illusory. The introduction of Urdu into the *pathsalas* of Bengal will result in leaving the Bengali Musalmans without a good knowledge either of Bengali or of Urdu.

(6) The idea that the Hindus have become too strong now and that the English will therefore assist the weak Musalman to gain strength, so that he might hold his own against the Hindu, is wrong. If there is to be any weeding out, it is natural that the weak should be weeded out. In a life-struggle it is the strong who gain and the weak who suffer. Let Musalmans remember that what the English have got from the hands of the Hindus legitimately belonged to Musalmans.

(7) The English national characteristic is that they will never of themselves give anybody any rights or the like, and they have always to be got by one's own's efforts.

(8) Quarrel with the powerful Hindu neighbours means loss to the Musalman. A quarrel with an internal enemy is always more destructive than one with an external one.

(9) It is a mistake to think that Government and the Nawab Bahadur will support the Musalmans in wrong-doing.

61. The *Mihir-o-Sudhakar* [Calcutta] of the 7th June has a communicated article, in which the entire responsibility for stirring up strife in Eastern Bengal is thrown on Hindu "Volunteers" or educated *gundas*, who, it is alleged, are seeking to discredit the Musalmans with Government, and whose efforts have now borne fruit, inasmuch as Government is now sending out Hindus police officers to find out Musalmans *gundas* and so-called emissaries of the Nawab of Dacca.

The responsibility for the unrest in Eastern Bengal—a Musalman view.

MIHIR-O-SUDHAKAR.
June 7th, 1907.

62. The same paper publishes a poem by Munshi Mujammal Hakk, in the course of which Hindus and Musalmans are exhorted to forget the past and to live in amity with each other, tolerating each other's religious prejudice, and newspaper editors in Bengal are entreated not to exaggerate and fabricate news out of hatred to the foreigner.

A poem.

MIHIR-O-SUDHAKAR.

63. The *Navasakti* [Calcutta] of the 7th June writes as follows:—
Just as in the *Treta Yuga* Hanuman, while entering the court of Ravana saw the demon king wherever his eyes fell, so the Hanuman of the *Kali Yuga* is everywhere seeing the horror-inspiring appearance of volunteers, bent on destroying the means of his livelihood. And he is plaintively asking the Government to send them to the next world. But he has not been able to suggest how this can be done. In obedience to the demand, officials are of course collecting the names of volunteers. But in this also a great difficulty has arisen. The villagers say that they are all volunteers—men, women and children. Who is not a volunteer to-day? Who does not apply himself to the work of saving his life, property and honour? If this is a crime, people are not afraid of committing it, because it is better to be oppressed by officials than to die by the hands of *gundas*. In this state of things is the *feringhi raj* prepared to send the populations of whole villages to jail, if necessary?

The National Volunteers.

NAVASAKTI,
June 7th, 1907.

64. A correspondent of the same paper writes as follows:—
"What should we do now?" It can hardly be expressed in words how miserable would have been the condition of us, villagers, if we had not got the help of school and college boys. However much the English may boast, their work does not at all show that they have the power to save innocent Hindu villagers from the satanic oppressions of Musalman *gundas*. Government is, no doubt, punishing some men, but the

NAVASAKTI.

punishments which are being thus inflicted are quite inadequate to the offence committed. It is also finding itself unable to cope with the first appearance of danger or oppression. It is only after people have been beaten that Government is passing its hands, as it were, over their wounds. What should we do in this state of things?

Two causes have brought about the present *gunda* oppressions. The first and foremost cause is the signal given in the first stage by the Government and its principal follower, Nawab Salimulla of Dacca. The second and final cause is the widespread prevalence of famine in this country. The perils of the situation have obliged the Government to move in the matter of checking oppressions. But nothing is being done, and nothing will ever be done, to check the famine. Famine riots will consequently go on increasing. Such of the Musalmans as were so long earning their livelihood by serving under Hindus are giving up service at the instigation of Maulvies sent round the country by the foolish Nawab of Dacca or for fear of being oppressed by their well-to-do co-religionists. They have, therefore, no other means of making the two ends meet, but plunder and *loot*. What should we do in this state of things?

Let the young men of our country give up, for some time to come, their attendance at the *golamkhana* (slave-house, meaning the University), and engage themselves in the work of defending their country. The Curzonian reform of education and the Risley Circular clearly indicate the blessing of the education of the *golamkhana*.

BASUMATI,
June 8th, 1907.

65. The *Basumati* [Calcutta] of the 8th June discusses the question if in view of the recent repressive measures of Government, especially the Risley Education Circular, the people of Bengal should change the line of action they took up

two years ago, give up the dream of *swaraj*, and give up the boycott and render useless the oppression they have suffered for the last two years, and answers it by insisting that they cannot do so. They must walk the path they have chalked out, irrespective of the attitude of the officials. This path is not one of sedition but of self-reliance, which will lead through a thousand obstacles and difficulties to the golden temple of the Mother. If there is any hope of the future for the Bengalis, they must vigorously use the weapon of social ostracism against those who will in deed and in word prove inimical to the interests of their country. Only if they do this can they look forward in time to *swaraj*. If they do not, the prohibition of meetings cannot be said to have done any harm.

BIHAR BANDHU,
June 8th, 1907.

66. In summing up the purport of the article lately appearing in the *Daily Chronicle* under the headline "The rising in India," the *Bihar Bandhu* [Bankipur] of the 8th June writes that in addition to their contending against the disasters brought about by famine and plague, the Indians have to grapple with a fresh affliction appearing in the form of the charge of disloyalty inflicted upon them by the English press and the Anglo-Indians. The Indian journals foresee another mutiny in India. Evidently there is no occasion for that in the country. On the other hand, it is known far and wide that a general rising in India will make it impossible for the English to continue in the land. Really there is no cause for apprehension whatever. The thing is that they want to check and handicap the Indians in carrying out constitutional agitation and in their strife of improving the industry of their country, and that is why the Anglo-Indian journals have been disseminating such reports.

SANDHYA,
June 8th, 1907.

67. We long for the day, writes the *Sandya* [Calcutta] of the 8th June, when we shall be sent to jail. We love the *feringhi* with all our heart and will the day come when the choice of the *feringhi jom* (death) falls on us? We are growing old and still our happy union with our *feringhi* lover remains unaccomplished. Our life is being passed in vain. When will the day come for our turning the grindstone, ginning cotton and doing other household work in the *zenana* of him whom we love?

BANGAVASI,
June 8th, 1907.

68. Referring to the Press Resolution, the *Bangavasi* [Calcutta] of the 8th June says that what is newspaper sedition in the opinion of the authorities is simply harmless

criticism of the oppressive acts of the Government. What is the extent of the freedom of the press? The sedition law is something which the people have not yet been able fully to understand. It can, it seems, be applied against even such statements and writings as, "Hindu brethren, do not become Christians, because Hinduism is better than Christianity," or, "Hindu brethren, do not forsake your own society, for your society is better than the Christian society. The Christians eat beef and that is very bad," or, "The English won the battle of Plassey by deceit," or "The English were barbarous inhabitants of woods at the time." These, the authorities will say, are seditious, as likely to create ill-feeling between race and race. Questions of religion, society, history and archæology can thus be brought within the purview of the sedition law. When the authorities have deported Lalpat Rai without formulating any charge against him, they are capable of doing anything and everything. If any newspaper has written sedition, there is the sedition law which can be set in motion against it. But when the authorities are not going to do that, it appears that they are unwilling to govern the Indians with love and that their own position is weak. Injustice and oppression have, no doubt, created discontent in the country; but there is as yet no spirit of rebellion in the land. And the press is simply doing a service to the Government by ventilating this discontent. An attempt to gag it will produce a disastrous effect.

69. The *Sandhya* [Calcutta] of the 8th June says that that the *feringhi's* rule in India puts us in mind of a house of cards. "Blowing at the house of cards." His forts, troops, ammunition, police, law courts, &c., are all structures of cards. It requires only one to blow on them with one's mouth and they will be instantly destroyed. Those who have been enchanted by the house of cards, and those whom the glitter of card 'kings' and 'queens' has made to adopt the rôle of 'knives' other than the trump knave are determined not to understand this. They are amusing themselves with the house of cards and have learnt to hate the coarse diet and clothing and the purity and discipline of their Mother's house. But those who have made a careful study of the whole situation know that the *feringhis'* position in India is like a house of cards. From the Punjab to Chittagong and from Nepal to Adam's Bridge the Government is filled with our men, our Gurkhas, our police, our officers and our judges. Our men form by far the largest majority of the cards composing the house, on the roof of which sit the English as the not very important 'kings.' One puff from the mouth, a slight shaking of the body, and everything will be destroyed.

SANDHYA,
June 8th, 1907.

You have not the strength to blow with your mouth. The man is still wanting who will do it. You still lack the strength to shake your body. Had the man and the strength been existing, the puff and the shaking would have been arranged for. Your delusion must be destroyed first of all. You see the forts of the *feringhis* and think that their position is strong and firm. It is a mistake. It is a house of cards. Just realise this in your minds and learn to laugh at their forts, &c., thinking that they are structures of cards. When you have got this education, the proper man will come and there will be shakings of the body all around. Let the *feringhis* understand that we have found out their range and their trickery. When they will know that their play of cards has been detected, they will cease their bluster, and Morley and Minto will fall at your feet. Brethren, remember that the *feringhis'* position is like a house of cards. And do not forget the story of the blowing with the mouth.

70. The *Yugantar* [Calcutta] of the 9th June writes as follows:—

YUGANTAR,
June 9th, 1907.

The present situation.

Some may say that we have not yet the power to enter into a rivalry with the English.

Well, if you have not yet that power you ought to try to acquire it. What do people mean when they say that we shall attain our purpose even if we do not disobey the laws of the English; that, even though disarmed to the last, we shall yet be able to secure independence? If the ideal and the means to attain it are not clear, then our methods of doing work also will remain badly organised. And that will do no good. To-day or a few days later the English will commit the same oppressions in this country that they perpetrated in Ireland in order to thwart the efforts of the Irish to secure independence. And unless we keep ourselves prepared against that evil day, all hope of attaining national independence will be extinguished.

If it be lawful for an individual to use physical force for self-preservation, why should it be unlawful for a nation to do the same? If it be not a sin to commit man-slaughter in order to defend oneself against thieves and dacoits, why should it be a sin to kill a few men in order that a nation might become free? War and similar things may or may not be good; but in the present state of man he has no escape from them. When war is necessary, it is cowardice to refuse to enter upon it.

HITVARTA,
June 9th, 1907.

71. Referring to the deputation which the Mahajan Sabha of Madras is contemplating to send out to England to represent the Indians' grievances to the English public, the *Hitvarta* [Calcutta] of the 9th June observes that it is not so much necessary, when the *swadeshi* agitation and the boycott movement alone are sufficient to draw the sympathy of the English people.

SANDHYA,
June 10th, 1907.

72. The *Sandhya* [Calcutta] of the 10th June has the following:—

“What do we want?” What do we want? We have stated it many times and shall state it again.

We want complete independence. We want that we be the *maliks* of our country.

The man who, being a son of India, does not want this independence, either has some taint of blood in his family, or having become one with the *feringhi*, lives upon a share of the *looted* things.

Otherwise, who is there so untrue to his salt as not to want independence, not to want emancipation, not to want to build a golden throne for the worship of the Mother? If there be such a son of a slave untrue to his salt, a robber and a bastard, we would chop him on ashes (so that his blood may not fall on and pollute the earth), if we could once lay hold of him.

We have no other aim but this, absolutely nothing else. Waking or dreaming or asleep, we think only this one thought of independence, emancipation, cutting off of the bonds of the foreigner. To us *swadeshi* or boycott has no other meaning.

The question now is if the *feringhis* will assist us in carrying to a conclusion this vow of emancipation. Will the *feringhi* also be favourable to the achievement of our aim, just as the Americans have even shed their own blood, and liberated the island of Cuba from the chains of Spain's slavery? If they be, let them say so clearly. Let their King, their Parliament, and their Viceroy proclaim at once that the day on which the English will clear out of India bag and baggage and board their ships, seeing her free will be a sacred day, for England's attempts to conceal will not do any longer. That we have come to do good to India, that we have crossed all the seven seas between England and India in order to civilise the Indians,—hypocrisies like these will no longer avail. The people of India are advancing on the way to independence; they have taken the path to emancipation; let the *feringhi* now come forward, and walk the same path that we are walking. Let him see then how we begin to like him, how all our quarrels with him are composed. Let him say but once that he also will labour to build the temple to our Mother, will supply the ingredients, and then he will see that we have become attached to him in no time.

If, on the other hand, you thwart us on our way to emancipation; if you impede the accomplishment of the vow of liberation from the bonds of the foreigner; if, as we build up the Mother's temple, you demolish it; if to keep us slaves, you by turns tighten and loosen the cord round our necks, then we shall understand that you are *dushman* (enemy) of the country. We have understood that by arresting Lala Lajpat Rai you have proclaimed war against the people of India, and are trying to bring them back from the broad path of emancipation to the hole of servitude. It is as declarations of war against India that people have taken your prohibition of meetings and your notice for the repression of students. Hence all this unrest and all this agitation. If you issue another notice at once that you are in favour of independence for India, that animated by a common feeling with the Indian you will walk with him the path to emancipation, then all our anger and all our grief would be appeased and assuaged.

Feringhi, if you do not withdraw from the path of hostility to emancipation you have taken up, if you do not actively co-operate with us in building

up the Mother's temple, then we shall under no circumstances be able to pull on with you; and not only that, the more you will try to place us under restraint, the more will you have to roll on the ground.

73. The *Sandhya* [Calcutta] of the 11th June writes as follows:—

SANDHYA,
June 11th, 1907.

The path to follow. The path of duty is lying broad in front. If you lack in courage, step back. Those who have strength in their minds, and with whose blood the Mother's name has been thoroughly mixed, are advancing. The woes and sufferings of the country must be removed, starvation and poverty must be driven out of the land, faith must be established in our own religion, we must stand on our own legs and we must devote ourselves to the work of doing good to our country, bringing glory to our Mother, and developing our arts and industries. This is the path. What better path is there in the world? Starvation, malaria and decay of education are around you. Work, work for the country. Let the *feringhis* see that we have commenced work, begun to put our house in order and ceased to beg at their doors. The trade and manufacture of our country shall be ours. We will not allow the *feringhis* to rob our country. We shall defeat the *feringhi* merchant in competition, and raise the victorious standard of the Mother. We will not sit at the feet of the English for knowledge. We will learn the true history of our country, and take such lessons as will make us new men. What better things are there to be done in human life?

74. The *Navasakti* [Calcutta] of the 11th June writes that the seed of unity must now be sown in this country. The soil is ready. It is the aspiration after *swaraj* that is

NAVASAKTI,
June 11th, 1907.

Swaraj. this seed of unity. Indians who entertain this aspiration and Indians who do not, must both be approached and made to realise that the present high prices, the widespread famines and plague, the contrast of the unhappy present with the happy past are all the result of servitude. In each place, upon the respectable classes lies the responsibility in this matter.

75. The *Daily Hitavadi* [Calcutta] of the 11th June says that the words "politics" and "sedition" are being used by Government as instruments for suppressing the

DAILY HITAVADI,
June 11th, 1907.

swadeshi spirit among students and the *swaraj* propaganda in the press. But the evils which are thus sought to be checked have become too deep-rooted to be uprooted now.

The scope of official politics is gradually widening. *Swadeshi* meetings, which have not the least connexion with politics, and meetings held in commemoration of great men of the past are at present considered political. Lives of great men like Pratapaditya, Pratap Sing, Sivaji, Guru Govind, Sitaram, Baji Rao have no concern with current politics, but still meetings held in their names are looked upon as centres of political agitation. Who can say that memorial meetings in honour of men like Raja Ram Mohan Ray, Kesab Chandra Sen and Iswar Chandra Vidyasagar will not, before long, be considered political, for already Bankim Chandra memorial meetings are considered to be such?

Considering the intensity of 'Political-phobia' among the officials, it is meet that the public should be supplied with an official definition of the word 'politics.' When *swadeshi* is included in politics, it is not safe for students and teachers to go marketing, for the fish, vegetables, etc., which are sold in markets are all *swadeshi*.

We know, says the writer, that we are perfectly loyal to the Government and we are at a loss to make out how we are guilty of sedition. An official definition of sedition is thus necessary. Let the officials say that it will be sedition if we do not actually touch the ground in *salaaming* every public servant from the Viceroy to the village chaukidar; that we must follow the footsteps of ideal loyalists like the Raja of Burdwan and the Badsha of Dacca; that every white man must be considered Emperor of India and must be accorded royal honour; that the white man's kick, the policeman's blow and the Gurkhas *lathi* must be silently submitted to; and that we must not raise our voice against the use of India's money in oppressing the Indians themselves.

SANDHYA,
June 11th, 1907.

76. The *Sandhya* [Calcutta] of the 11th June writes as follows:—

In what capacity the English are to remain in India.

One word to the *feringhis*. We, that is to say, Hindus acknowledging Brahmin rule, are extremely unwilling to carry the donkey's burden (the burden of Government). We have made many kings, and unmade many. We do not like the troubles of kingship. But let the *feringhis* know that we will allow nobody to trespass into the limits within which we are guarding our household goddess and will continue to guard her even at the risk of our lives. We have no objection to your claiming the prestige of rulers and giving yourselves the air of *chopdars*. A flock of cattle requires a shepherd, and that is what you are to remain. We will not allow you *feringhis* to step into the yards of our houses, the sacred place where our tutelary goddess resides, our kitchen, and other spots held sacred by us. And we do not care what befalls us for this.

URIYA PAPERS.

UTKALDIPIKA,
May 25th, 1907.

77. The *Utkaldipika* [Cuttack] of the 25th May supports the *Garjatbasini*

A proposal to raise the status of the Angul Middle English School.

[Talcher] in the latter's proposal that the Angul Middle English School should be transformed into a higher English school by adding higher classes to it. The raising of the status of the school will no doubt increase its prestige and invite a larger number of students to prosecute their studies in the institution. Angul is treated as a district and there is a high English school at the head-quarters of each district in Orissa.

MANORAMA,
May 27th, 1907.

78. The *Manorama* [Baripada] of the 27th May is of opinion that

A proposal to abolish capital punishment and the punishment of whipping in India.

capital punishment and whipping should be abolished in India, as they are the relics of the barbarous past. The tendency of modern civilisation is towards the amelioration of the human kind, and some civilised countries have already given up those two punishments without risking the people residing in those countries in any way.

MANORAMA.

79. The same paper suggests that the brothers and relatives of the

A suggestion in the interests of the Mayurbhanj State service.

Maharaja of Mayurbhanj should be encouraged to join the Mayurbhanj State service and take up posts that they are qualified to fill with honour and credit. The relations of the Maharaja acting as paid servants will no doubt excite more sympathy in the hearts of the Mayurbhanj subjects, and make the machinery of administration of the State move more smoothly and peacefully.

UTKALDIPIKA,
June 1st, 1907.

80. The *Utkaldipika* [Cuttack] of the 1st June states that Mr. M. S. Das,

Mr. M. S. Das and the proprietor of Kanika proceeding to England.

C.I.E., is proceeding to England in company with the proprietor of Kanika on a noble and peaceful mission. The National Association at Balasore and the Orissa Association at Cuttack have authorised him to represent the wants and views of the Uriyas to the constituted authorities in England. The writer wishes him God-speed.

URIYA AND
NAVASAMVAD,
May 22nd, 1907.

81. The *Uriya and Navasamvad* [Balasore] of the 22nd May regrets to

A proposal to construct a bridge over the Talandi in Balasore.

note that the proposal to build a bridge over the Talandi river in Bhadrak, though once taken up with earnestness, has recently disappeared from the arena of public discussion in Balasore. The attention of the local authorities is therefore drawn to the matter at once.

URIYA AND
NAVASAMVAD,

82. The same paper points out that though a large portion of the

A proposal to construct irrigation works in the Balasore district.

Cuttack district is protected by irrigation works, a very small portion of the Balasore district is served by distributaries from the northern end of the high level canal in Bhadrak. Balasore is thus deprived of the benefits which irrigation works are supposed to confer on the people. The writer brings the matter to the notice of the higher authorities, with the hope that something may be done in the matter.

UTKALDIPIKA,
May 25th, 1907.

83. The *Utkaldipika* [Cuttack] of the 25th May endorses the views of

The proposed partition of Midnapore.

the *Medini Bandhab* regarding the proposed division of Midnapore into two separate districts, and observes that the Government of India has acted well

by not giving its sanction to a proposal that was opposed by all the people of Midnapore. If there is plenty work in the district, it can be well discharged by the appointment of extra hands on moderate but decent salaries.

84. Referring to the attempt of Government to issue a Tributary and Feudatory Manual to guide the administration in the Tributary and Feudatory States of Orissa, the same paper points out that the powers and privileges of the Chiefs of those States should not be diminished in any way. It is true that a meeting consisting of the Superintendent of Tributary States, the Political Agent and a few Garjat Chiefs was held at Darjeeling to discuss matters relating to the Garjat States, but the proposals of Government should have been printed and circulated among those Chiefs long before the period of the meeting, for in that case the Chiefs would have been prepared with answers to meet the questions that would have been put to them.

UTKALDIPIKA.

85. Referring to the ordinance, which the Governor-General in Council has passed with a view to put restrictions on public meetings, the same paper points out that if the Government gags the mouths of the speakers, it keeps itself in ignorance of the views of the public on many vital questions of the day.

UTKALDIPIKA.

86. The same paper exhorts the nobility and gentry in Orissa to help the leper asylum that is going to be started at Puri on a decent scale. All the communities in Orissa should help the undertaking without any distinction of race, colour or creed.

UTKALDIPIKA.

87. The same paper gives an account of the harassment and troubles to which Bali Bai, a prostitute of Cuttack, was made subject through the injustice and indiscretion of the Sub-Inspector of Police, Cuttack police-station, whose improper conduct is brought to the notice of the District Magistrate. It is a pity that the trying Magistrate, though discharging Bali Bai, did not pass any strictures on the conduct of the police, that was responsible for all her troubles.

UTKALDIPIKA.

88. The same paper states that the Settlement Department in Orissa has made use of the terms *nij-jot* and *nij-chas* in such a way as to make the people believe that there is some tangible distinction between their natures and titles. These misleading terms have been the causes of great annoyance both to the landlords and tenants. The private lands of the landlords settled in 1844 were styled as *nij-jot*. The great famine of 1866 destroyed the tenantry in such a way as to leave many acres of culturable land uncultivated for a long period. These lands were in the course of time cultivated by and by and certain portions of them were treated as the private lands of the landlords. These lands were styled as *nij-chas* by the settlement of 1896, though there is no distinction in the meanings of the words *nij-jot* and *nij-chas*.

UTKALDIPIKA.

The landlords receive *bhags* from their tenants on account of these *nij-jot* or *nij-chas* lands. These *bhags* are not rents as understood by the Bengal Tenancy Act. It is a matter of regret that the Director of Land Records is unwilling to recognise this *bhag* system, which is in force in Orissa, and threatens to recommend its abolition to Government by treating the *bhags* as rents. The writer warns the proprietors of lands in Orissa to be careful and alert, as their private lands are in danger of being merged into the general *raiayatwari* lands. The writer regrets that there is no representative of Orissa in the Bengal Legislative Council to explain the peculiarities of land tenures in that province to those members of that Council who represent the interests of the Government.

89. Referring to the development of the *swadeshi* in different parts of India, the *Garjatbasini* [Talcher] of the 25th May observes that the *swadeshi* movement has been a source of trouble both to the Government and the people. The writer therefore dissuades the people from joining this movement.

GARJATBASINI.
May 25th, 1907.

90. The same paper states that the Raja of Talcher is issuing loans to his subjects at moderate rates of interest with the object of enabling them to meet the public demand in time. This liberal action of the Raja is very much appreciated by the people of Talcher.

GARJATBASINI.

GANJATBASINI.

91. The same paper highly praises the action of the Manager of Hindol who has introduced order into the constitution of the Ganjagola *math* in Hindol. The *math* not only preaches the tenets of the Hindu religion, but feeds the poor and the needy in their distress.

GANJATBASINI.

92. The same paper does not approve of the deportation of Lala Lajpat Rai without trial, and opines that this change of policy on the part of Government will shake the confidence of the Indians in British integrity.

SAMBALPUR
HITAISHINI,
May 25th, 1907.

93. Referring to the outrages committed by Muhammadan rowdies on Hindu men and women in the Province of Eastern Bengal, the *Sambalpur Hitaishini* [Bamra] of the 25th May has every reason to hope that the offenders will be brought to justice and the prestige of the British Government preserved intact.

MANORAMA,
May 27th, 1907.

94. The *Manorama* [Baripada] of the 27th May is glad to learn that the proposal to partition the Midnapore district has, after due consideration, been withdrawn.

MANORAMA,
UTKALDIPKA,
June 1st, 1907.

95. The same paper is sorry to find that the only Uriya member in the Committee presiding over the Khallikote College in Berhampore in Ganjam has been permitted to retire, making room for the Telegus, who rule supreme there. This is in the nature of the thing not only unfair, but injurious to the interests of the college. The college is supported by an Uriya Raja, while the majority of the people in the district are Uriyas. At least two-thirds of the members should have been Uriyas.

UTKALDIPKA,
June 1st, 1907.

96. The *Utkaldipika* [Cuttack] of the 1st June regrets to learn from the *Punjabee* that the agent of Mia Muhammad Shahamia superintending agricultural holdings situated in the Chenab Colony on behalf of his principal was fined because the agent had not his wife with him and because he did not plant trees in his holdings. Though the fine was remitted on a reference to the higher authorities, the very nature of the thing throws a flood of light into the inner condition of the Punjab, which is said to be full of rank sedition. The Government is quick to charge the people with discontent and sedition, but is not equally quick to punish those of its officers, who bring about discontent by their injudicious or unjust acts.

UTKALDIPKA,

97. The *Utkaldipika* [Cuttack] of the 1st June states that the price of rice increased a little in the last week in the districts of Orissa and that it sold at 9 seers and 12 chitaks a rupee in Cuttack, at 9 seers 8 chitacks in Balasore, at 10 seers 8 chitaks in Angul and Puri and at 10 seers in Sambalpur.

UTKALDIPKA.

98. The same paper learns from its contemporary of the *Utkalbasi* that water is not available within a distance of 9 or 10 miles on the road between Chikakole and Kalahandi *via* Parbatipur and Raigarh and that the rural population bring water from a distance of four or six miles. The attention of the authorities concerned is drawn to the matter at once.

SAMBALPUR,
HITAISHINI,
May 25th, 1907.

99. The *Sambalpur Hitaishini* [Bamra] of the 25th May states that in the northern parts of the Angul district signs of distress are already visible and that the people of those places have to depend upon the fruits of the ebony, *mohual* and other plants for their very existence. The writer advises the Angul authorities to open relief works without any delay.

MANORAMA,
May 27th, 1907.

100. The *Manorama* [Baripada] of the 27th May states that coarse rice sells at 9 seers and fine rice at 8 seers per rupee in Mayurbhanj. Even at these rates rice is not always available. This high price is attributed in part to the construction of the Baripada Branch Railway, which carries off the food-stuff of Mayurbhanj with great speed.

UTKALDIPKA,
June 1st, 1907.

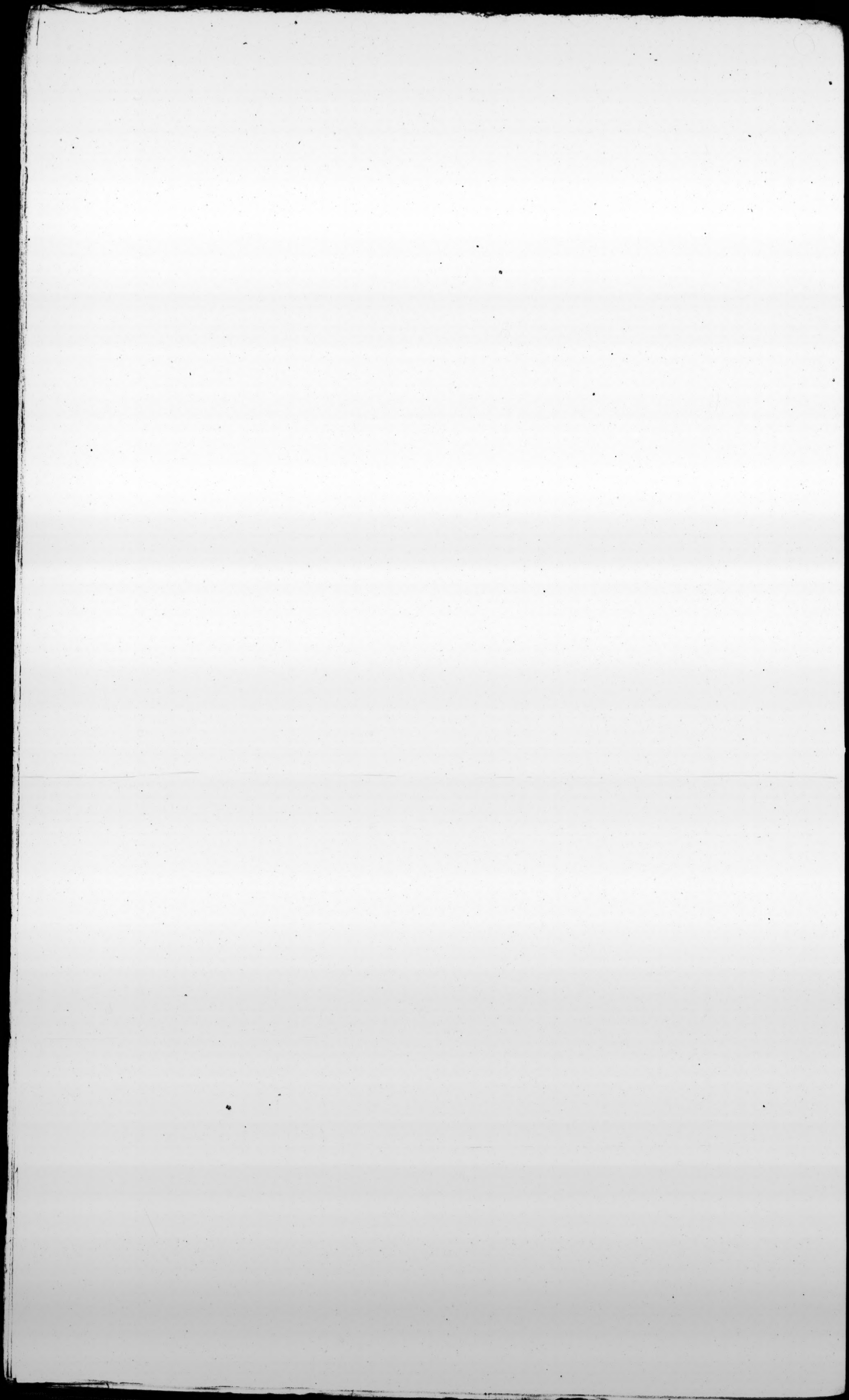
101. The *Utkaldipika* [Cuttack] of the 1st June states that the water in the tank of Narendra has become so dirty and unhealthy as to injure public health. As the water of the tank is one of the five sacred waters in the Puri town, it is the duty of the Manager of the Puri temple to repair the tank without any more delay.

102. The same paper of the 26th May states that a woman belonging to Mahindpur in Cuttack was drowned in the Katjuri river.
An accident. UTKALDIPIKA.
103. The *Sambalpur Hitaishini* [Bamra] of the 25th May states that a dacoity was committed in village Bagadiha in the Sambalpur Khalsa, in which 40 dacoits took active part. The Head Constable of the Jharmunda police-station, in attempting to arrest the dacoits, was forced to lose one of his constables, who was killed by the dacoits. The dacoits are still at large.
A dacoity at Sambalpur. SAMBALPUR HITAISHINI, May 25th, 1907.
104. The same paper states that many houses in village Nuapara in pargana Aunli in Bamra were burnt to ashes, thereby causing property worth Rs. 600 to be lost.
A great fire in Bamra. SAMBALPUR HITAISHINI.
105. The same paper states that two bullocks died of thunder-stroke in the Bamra State.
A thunder-stroke.
106. The Chikity correspondent of the *Manorama* [Baripada] of the 27th May states that two men were killed by a tiger in that State. The Raja of Chikity has engaged several *shikaris* to kill the man-eater, but all their attempts up to date have been fruitless.
A terrible man-eater in Chikity. MANORAMA, May 27th, 1907.
107. The *Utkaldipika* [Cuttack] of the 1st June states that there was a little rain accompanied with storm in Cuttack in the last week.
The weather in Cuttack. UTKALDIPIKA, June 1st, 1907.
108. The *Garjatbasini* [Talcher] of the 1st June states that there was good rain in that State in the last week. Paddy sowing there is in full swing.
The weather in Talcher, GARJATBASINI, June 1st, 1907.
109. The same paper of the 25th May states that there was a good rainfall in the Angul State.
The weather in Angul. GARJATBASINI.
110. The same paper states that the people of Dhenkanal are satisfied with their rainfall, which was very satisfactory.
The weather in Dhenkanal. GARJATBASINI,
111. The *Sambalpur Hitaishini* [Bamra] of the 1st June states that there was no rain in the last week in that State and that the temperature is high.
The weather in Bamra. SAMBALPUR HITAISHINI, June 1st, 1907.
112. The *Manorama* [Baripada] of the 27th May states that there was good rain in Mayurbhanj in the last week and that the sky is daily cloudy.
The weather in Mayurbhanj. MANORAMA, May 27th, 1907.
113. The *Uriya and Navasamvad* [Balasore] of the 26th May states that it rained here and there in that district in the last week and that the temperature is high.
The weather in Balasore. URIYA AND NAVASAMVAD, May 26th, 1907.
114. The *Utkaldipika* [Cuttack] of the 1st June speaks highly of the labours of Mr. P. N. Dey, who taught the use of the fly-shuttle loom to a large number of weavers in the Cuttack town with ability and success. It is hoped that the weavers will take to fly-shuttle looms at no distant time.
The use of the fly-shuttle loom in Cuttack. UTKALDIPIKA, June 1st, 1907.
115. The *Garjatbasini* [Talcher] of the 1st June speaks highly of the labours of the Raja of Bamra, who is cultivating honey in his State by assigning settlements to bees. He has brought an expert from Darjeeling who is helping him in the matter.
Honey cultivation in Bamra. GARJATBASINI, June 1st, 1907.
116. The *Uriya and Navasamvad* [Balasore] of the 22nd May compares and examines the results of University examinations, as shown by different schools in Orissa, and arrives at the conclusion that the Bengali and the domiciled Bengali have scored better than the Uriya students. The writer therefore warns the Uriyas that they must not henceforth take shelter under the plea "Orissa is for the Uriyas," as the Uriyas have after all been found wanting in talents.
The Bengali, the domiciled Bengali and the Uriya students compared. URIYA AND NAVASAMVAD, May 22nd, 1907.
117. The *Utkaldipika* [Cuttack] of the 1st June regrets to learn that the finances of the Utkal Union Conference are not in a satisfactory state, and observes that it is the duty of all patriots in Orissa to subscribe liberally towards the funds of the Conference.
The Utkal Union Conference. UTKALDIPIKA, June 1st, 1907.

NARAYAN CHANDRA BHATTACHARYYA,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 15th June, 1907.

B. S. Press—14-6-1907—32011—93—C. W.



REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 15th June 1907.

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II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

697. The extraordinary conduct of Mr. Garlick, the additional Magistrate of Mymensingh, in allowing one seat to be divided among the elderly Hindu accused in the

The Jamalpur *méla* case.

Jamalpur *méla* case, is regarded by the *Amrita Bazar Patrika* as an indication of the real attitude of this officer towards these unfortunate Hindu gentlemen. Such an instance of refined barbarity is hard to beat, and it is unaccountable how Mr. Justice Stephen could believe that the accused would get a fair trial at Mr. Garlick's hands.

AMRITA BAZAR
PATRIKA,
30th May 1907.

698. The *Amrita Bazar Patrika* laments the deterioration in the administration of criminal justice in the Calcutta High Court and considers that either the *personnel* of the

Fall of the High Court.

Criminal Bench should be changed, or the victims of executive high-handedness should no longer approach that Court for protection. A change has come over the spirit of this institution, and its powers, strength, and prestige threaten to vanish. The utter disregard recently shown for the principle that a case should be considered upon its merits, has roused the indignation of the Press, the public, and the Bar, and the constant passages-at-arms between the Bench and the Bar have been far from edifying. If the Judges themselves ignore the law on the ground that "it is not the practice of the Court," the people can hardly be expected to take a higher view of their obligations. The new principle introduced in the matter of applications for transfer of criminal cases is astounding, and the rejection of such applications, as well as those for transfer or bail, has been so uniform that it does not appear to be the result of the varying circumstances of each particular case.

AMRITA BAZAR
PATRIKA,
31st May 1907.

The journal concludes with the suggestion that the Civilian Judges might be allowed to take the Original Side in turn. They will thus have a favourable opportunity of risking a comparison with the present Barrister-Judges, who are their colleagues on the High Court Bench.

699. Commenting on the result of the case against Bryan and Gomes, who were tried by the Magistrate of Etah on a charge of outraging the modesty of an Indian female passenger on the Rohilkund and Kumaon

An appeal against acquittal in an outrage case.

Railway, the *Hindoo Patriot* is glad to find that the Local Government has applied for and obtained sanction for a retrial of Gomes, who was discharged. The sentence of one year's rigorous imprisonment passed on Bryan is not severe or deterrent enough, for such cases should be dealt with as mercilessly as the circumstances demand, so that the danger to helpless female railway passengers might cease to exist.

HINDOO PATRIOT,
4th June 1907.

700. The *Amrita Bazar Patrika* draws the attention of Sir Andrew Fraser to the case of Babu Rash Behari Lal Mondol, of Monghyr, who has fortunately escaped at last from the meshes thrown round him by

Babu Rash Behari Lal Mondol's case.

officialdom. Having incurred the displeasure of certain officials, he was made to suffer terribly physically, mentally, and pecuniarily, though actually innocent of the serious charges brought against him. This case is another example of Mr. Allen's unfitness to hold charge of a district, and it is hoped that the aggrieved zamindar will seek damages from the parties who have put him to all this expense, worry and trouble, without the least basis for it.

AMRITA BAZAR
PATRIKA,
4th June 1907.

(g)—Railways and Communications, including Canals and Irrigation.

701. A correspondent writes to the *Bengalee* complaining of the inconvenience felt by passengers travelling on the

Ranaghat-Murshidabad Railway.

Murshidabad Branch of the Eastern Bengal State Railway owing to there being only two trains on that line. It is hoped that the railway authorities will see their way to run at least another train between the two existing ones, so as to give Calcutta office workers an opportunity to visit their homes on Saturday and return on Monday in time for office.

BENGALNE.
31st May 1907.

(h)—General.

BENGALÉE,
30th May 1907.

702. An independent inquiry into the causes of the unrest prevailing in India has become absolutely necessary, and the *Bengalée* hopes the proposal to appoint a Royal Commission or a Select Committee for this purpose will be persisted in by everybody, including Mr. Morley, whose own version and the has been challenged by the Indian Press. Mr. Morley has mislead Parliament, House is entitled to know the truth of the matter.

BANDE MATARAM,
30th May 1907.

703. The conduct of the British Government in preventing British subjects from crossing into Bhutan for purposes of trade is viewed by *Bande Mataram* with suspicion, as the political relations between the Bhutan Durbar and the Government of India continue friendly and the Bhutanese are allowed to freely cross the neutral line and come to India to sell their wares. The policy of Government is now being influenced, if not guided, by suspicion which is the cause of the repressive measures now being introduced. But the Government should remember that nothing will root out the desire for popular rights, and oppression will strengthen the cause and make the people more fit to endure and to struggle.

BENGALÉE,
30th May 1907.

704. The *Bengalée* protests against the importation of Gurkhas into Barisal, as it is feared the outrages committed by them in 1905 and 1906 will be repeated. In one case Babu Satish Ch. Chatterji, a Professor in the Braja Mohan Institution, was slapped on the face by a Gurkha in the presence of the District Superintendent of Police, while another discreditable incident is their compelling the people to extinguish lights at night, thus preventing all work being carried on in the local newspaper office and by shopkeepers and others who have to keep late hours for business. These doings need to be dealt with severely and condign punishment awarded to prevent their recurrence.

MUSSALMAN,
7th June 1907.

705. The *Mussalman* is indignant at the cowardly assault committed by a Gurkha on Babu Satish Chunder Chatterji, Professor in the Braja Mohan Institution at Barisal, and blames the District Superintendent of Police for having instigated or at least connived at it. The innocent victim should have retaliated instead of pocketing the insult, as honour is more valuable than life. The occurrence was reported to the Magistrate, but his stereotyped answer, that he learnt on enquiry that the Gurkha had been severely punished, does not satisfy the journal and is not likely to satisfy Satish Babu.

BENGALÉE,
30th May 1907.

706. The Punjab Colonisation Bill has been the chief cause of the unrest prevailing in that province, and the *Bengalée* welcomes the announcement that His Excellency the Viceroy has withheld his assent to the Bill, as it indicates a desire on the part of the Government to pursue that policy of conciliation which is dictated by prudence. If similar statesmanship had been displayed in the matter of the partition, the history of Bengal during the past two years would have been very different. Lord Curzon was determined to weaken the political strength and influence of the Bengalis and was extremely unconciliatory. He gratified his conceit by striking the Bengalis and valiantly left it to his successor to extinguish the fire he had kindled. "Is it too late to retrieve the blunder?"

BENGALÉE,
30th May 1907.

707. The *Bengalée* discerns a great depth of moral depravity among the writers in Anglo-Indian newspapers, who, while belonging to a civilized community and avowing Christian principles, seek to justify or palliate the outrages committed by the Muhammadans in East Bengal. The fact that the disturbances still continue and the Gurkhas, instead of helping to suppress them, are terrorising over innocent people at Barisal, is a record of official incompetency which is strikingly prominent. While sympathizing openly with crime, the official press is pouring its wrath upon the Hindu money-lenders, zamindars, and volunteers, thereby embittering their relations with the Muhammadans, and incurring a serious responsibility.

INDIAN NATION,
3rd June 1907.

708. The *Indian Nation* is not satisfied with the trial of a few rioters in Mymensingh, and maintains that the outbreak of lawlessness in Eastern Bengal should be treated

Ibid.

as a political evil and dealt with accordingly. This Muhammadan rising, the probable result of a deep-laid conspiracy, demands thorough investigation and adequate treatment. The power that has extinguished thaggi and repressed dacoity ought to be competent to deal with the new evil, but unfortunately no remedy is being provided, and the behaviour of the Local Government seems to be one of weakness and indecision.

709. Believing that the Sircar and the Nawab of Dacca were at their back, and being convinced of it by the impunity with which they were allowed to continue their

MUSSALMAN,
7th June 1907.

The situation in East Bengal. nefarious propaganda, the rowdies of East Bengal, says the *Mussalman*, were led to commit a great deal of mischief. When the authorities discovered the seriousness of the situation and found that it could not be trifled with any longer, they began to move and put down further disturbances. The conviction and imprisonment of over 300 rioters have, however, not yet quieted down the districts, and it is now realised that the fanatical element, once given a free hand, cannot be easily checked.

710. The *Bengalee* is gratified to find that according to the London correspondent of the *Empire*, English politicians are at last beginning to realise that the partition of Bengal was a grave blunder and that Mr. Morley committed "the most fatal of all mistakes" by refusing to reconsider it. The mistake is yet capable of being rectified and the Liberal Government should rise to the occasion. No concession will be acceptable to the Bengalis without the reversal or modification of the partition.

BENGALIAN,
31st May 1907.

711. The *Bengalee* reverts to its condemnation of Mr. Morley's opinion about the boycott movement, and pronounces it to be unsound and consequently untenable. It is the official opinion, delivered in haste to justify official incompetency, and accepted without consideration by the Secretary of State. The myth would be exploded by an overwhelming array of facts, if a properly constituted Commission were to enquire into the causes of the prevailing unrest. If violence had been used in enforcing the *swadeshi* movement, the fact would have been noted by the Magistrate who tried the rioters at Jamalpur. This officer's pronouncement is that the rioters had not the shadow of a justification for breaking the law and committing the disturbances. The journal courts an enquiry by an impartial tribunal, as it will establish the truth beyond all possible doubt.

BENGALIAN,
1st June 1907.

712. The prosecution of the Khulna leaders, as regarded by *Bande Mataram*, is another sign of the consistent Government policy of repression by which it is proposed to make nationalism impossible. The real object in withdrawing the prohibition to the District Conference is evident from the preparations made by the police for wholesale arrests, as the officials hoped to get an excuse for a bit of "Rawalpindism" at Khulna. Foiled in this expectation, they are prosecuting Indu Bhusan Mazumdar for aiding and abetting an alleged seditious publication.

BANDE MATARAM,
1st June 1907.

713. Referring to the notices issued by the District Magistrate of Khulna upon the three local Hindu leaders who were the chief promoters of the District Conference, the *Bengalee* blames Mr. Ahmad for allowing his attitude to be misinterpreted by the public. After prohibiting the Conference he had to "climb down," and the public should therefore refrain from drawing hasty inferences regarding the seditious nature of the speech delivered by the President.

BEN ALAN,
1st June 1907.

714. The *Bengalee* is indignant at the treatment of the Khulna leaders by the local Magistrate, and enquires if his persecution of them is in retaliation for the crushing defeat he sustained at their hands in the matter of the District Conference. Finding that it was impossible for him to suppress the Conference, the Magistrate now seeks to punish some of the most prominent local leaders in other ways. His proceedings will be watched with great interest by the public.

BENGALIAN,
2nd June 1907.

715. It may be a good diversion to a Magistrate to drag people before him and then say that there is no case against them, but the *Amrita Bazar Patrika* requests His

AMRITA BAZAR
PATRIKA,
4th June 1907.

Honour the Lieutenant-Governor to ask Mr. Ahmad why he put two of the promoters of the recent Conference to such needless worry, expense, and vexation. "If they were to be let off the moment they were hauled up, why were they summoned at all?" The speech of Babu Veni Bhushan Roy is now before the public, and Mr. Ahmad should point out where the sedition lies. It is the officers who are planting sedition in the soil by their foolish and high-handed proceedings.

BENGALIAN,
2nd June 1907.

716. The Hon'ble Mr. Hare's reply to the Bengal Chamber of Commerce conveys to the *Bengalee* the impression that, whatever activity has been displayed "by ordinance or otherwise" to preserve peace and order, has been prompted more by a determination to safeguard the interests of European merchants "during the coming jute season" than by anything like a maudlin sympathy for the sufferings of the oppressed Hindus or a resolution to protect their lives and property. The Chamber is informed that the orders passed by the Government of India are expected to calm excitement and prevent attempts to raise a panic or to embitter racial feelings, yet no measures have been taken to bring the arch conspirators, the pestilential preachers, and the murderous Mullahs to justice, for the preaching of the Sallimulla faction has been the sole cause of the Muhammadan rising in East Bengal.

INDIAN EMPIRE,
4th June 1907.

717. Unrest in the Punjab, writes the *Indian Empire*, can be allayed by the removal of the popular grievances and not by the repressive measures of an Ibbetson or an Agnew, who may stupify the people for a time, but cannot quiet them for ever. Lord Minto by withholding his assent to the Punjab Colonisation Bill shows that he has begun to appreciate the seriousness of the situation, and if he had interfered a little earlier he could have saved much misery. The Government has committed a deplorable mistake all along the line, and the sooner matters are righted the better.

BEHAR HERALD,
8th June 1907.

718. The *Behar Herald* is glad to find that the Government of India have at last realised the true situation in the Punjab, and hopes that His Excellency the Viceroy will now try to undo the series of wrongs that have been inflicted on that Province by the panic-stricken officials. If the latter were not affected by a nervous apprehension of a second mutiny, they could without much difficulty have found that there had been a serious and widespread dissatisfaction among the peasantry owing to the recent land legislation and the enhancement of canal rates.

BEHARER,
7th June 1907.

719. The *Beharer* draws the attention of Sir Andrew Fraser to the scheme recently inaugurated by Sir John Hewett for encouraging the indigenous industries of the United Provinces, and hopes that the Government of the Lower Provinces will soon follow this example. It may not be too late to save the industries of Behar from total extinction, and it is suggested that His Honour should give the subject his best consideration.

IV.—NATIVE STATES.

BANDE MATARAM,
4th June 1907.

720. Commenting on the Maharaja of Kashmir's proclamation for the suppression of political agitation and the Maharaja of Cooch Behar's attitude in putting down the boycott, *Bande Mataram* exonerates the Indian Princes from all responsibility for their doings or sayings, as Lord Dufferin correctly characterised their independence as a "regulated independence." The attitude of these Chiefs towards the spirit of nationalism that is re-creating India shows how far the bureaucracy is determined, directly and indirectly, to stamp out the spirit. The latter have greater advantages in the States than elsewhere, for they can there make the measures more thoroughgoing and rigorous, and then point to this rigour as a proof of the superior liberalism of British bureaucracy as compared with the native rule.

VI.—MISCELLANEOUS.

721. *Bande Mataram* strongly objects to any session of the National Congress being held in England, and maintains that the quarrel must be fought out between the people of India and the Anglo-Indian bureaucracy, on the soil. The holding of the Congress in England will be fruitful in expenditure, humiliation, and loss of self-respect, and will prove injurious to India and the cause. The British public will not interfere with the action of its representatives and kinsmen until there is danger of losing its Empire in the East, and even the Moderates should now be enlightened by the attitude of British statesmen.

BANDE MATARAM,
30th May 1907.

722. While professing to bear no envy or malice against the Muhammadans for being in the good graces of the officials, the *Indian Mirror* contrasts their position with that of their co-religionists in Egypt, where the British Government is treating them and their press just as the Hindus and their press are being treated in India. An all-India Muslim League has recently been started, amidst tremendous flourishes of the Anglo-Indian Press, to promote among Indian Musalmans "feelings of loyalty to the British Government," but, asks the journal, "will it be able to stem the tide of pan-Islamism," if it assumes a directly anti-racial form? Such a contingency will place the Indian Muhammadans in sore straits. They should realise that the Government is now favouring them because they have fallen out with the Hindus, and that if the Muhammadans were Nationalists and the Hindus the so-called Loyalists, the position of the two communities would be completely reversed.

INDIAN MIRROR,
30th May 1907.

723. The review of the repressive measures adopted by Government to kill the *swadeshi* movement leads *Bande Mataram* to the conclusion that the problem of political regeneration has increased in acuteness, but has not been materially changed. The Coercion Ordinance directed against public meetings seriously affects the whole situation. Hitherto the Indians have worked so well within the law that the bureaucracy have been at a loss where to get a hold on the *swadeshi* movement without losing their prestige and reputation. They have now been obliged to throw their reputation overboard and allow the agents of their ally, the Nawab of Dacca, to create disorder so as to prepare the way for proclaiming the *swadeshi* areas. New laws which offend political ethics and render service and duty to one's country impossible, cannot command obedience, and the best way of preventing any such executive ukase from passing into law, is by a widespread and quiet but determined passive resistance which will make it inoperative without a resort to extreme and shameless Russian measures. It is evident, however, that the bureaucracy desire an immediate struggle, and the police are even now attempting to force on some demonstration which will give them an excuse for turning Barisal into a second Rawalpindi. Resistance of the most passive kind will probably lead the police or military to "shoot," and if the movement is not strong enough to bear extreme Russian repression without being unnerved and demoralised, it would be sounder policy to turn all energies to giving it the necessary strength by organization of men, money, and means needed to cope with the bureaucracy on equal terms.

BANDE MATARAM,
30th May 1907.

724. Since the Government of India and His Majesty's Government both realise the gravity of the situation in India, it is the height of inconsistency, says the *Bengalee*, for the Prime Minister to decline to allot two days for the discussion of the Indian Financial Statement, as requested by Sir Henry Cotton. The Government appear to be as panic-stricken as their journalistic mentors or masters, but it is hoped that the development of the debate will compel the Premier to accede to the wishes of the Indian party in the House.

BENGALÉE,
31st May 1907.

725. *Bande Mataram* professes to treat the opinion of Mr. Morley with regard to the Indian view of the deportation with scorn, as it cannot change the situation or check "the swelling surges of nationalism that are now rushing over the land." His admission that the release of a single individual is not calculated to restore law and order should be noted with satisfaction by Indian nationalists, for where such is the case, the strength of the people need not fear the strength of the Government.

BANDE MATARAM,
31st May 1907.

AMRITA BAZAR
PATRIKA,
31st May 1907.

726. Referring to Mr. Morley's statement in Parliament regarding the

Mr. Morley on the deportation
of Lala Lajpat Rai.

Indian view of the deportation of Lala Lajpat Rai, the *Amrita Bazar Patrika* wishes to know who are the "other sections" of the Indians who regard this measure with "lively approval." Public meetings of Hindus, Musalmans, and Parsees have been held all over India to condemn the recent proceedings of the Government, and the Secretary of State cannot point out a single place where they have been viewed with "lively approval." That abominable measure, the Age of Consent Bill, was supported by only two dozen men for personal reasons, but the Lansdowne Government did not hesitate to declare that half the population was in favour of it. Mr. Morley has, however, outdone even the authors of the Consent Act.

BANDE MATARAM,
31st May 1907.

727. The extremely threatening attitude of the bureaucracy carries with it the danger of "moderate" counsels, but if their patriotic professions have any meaning, *Bande*

Mataram warns the Indians that they should not seek safety in mere prudential considerations in such critical times. The success with which two zamindars of Chougacha, in Nadia, fought single-handed against the rich and powerful planting community with the force of the bureaucracy at its back during the indigo disturbances in Bengal, as also the wonderful achievement of Washington in the American War of Independence, show what genuine patriotism is capable of. The martyr receives courage from Providence at the time of persecution and his suffering advances the cause. The Indians must face the situation boldly and with judgment, and not seek loopholes for avoiding their duty. But whatever be the decision as to the best way to meet the new situation, the journal insists that it must be one which will continue the public campaign of *swadeshism* and extend the operation of passive resistance. This principle should guide the action of the people and they should always advance, for retreat means demoralisation and disaster.

INDIAN MIRROR,
1st June 1907.

728. The *Indian Mirror* draws the attention of its readers to the speech of Count Okuma on the occasion of the Sivaji celebration at Tokio, and hopes that the words of such a great and wise statesman will appeal strongly to all educated Indians. Some of the Extremists wish to drive the British out of India, but if the British Raj were actually to terminate, the consequence would, as Count Okuma says, be "nothing but waste and misery." Instead of indulging in tall talk and self-advertisement, the Indians should work hard to fit themselves for *swaraj*, for until India rises morally and spiritually she will not be politically great. The policy of the Extremists is both ridiculous and ruinous, and Indians cannot do better than act up to the example of Japan.

TELEGRAPH,
1st June 1907.

729. Without mentioning names, the *Telegraph* indulges in such epithets as "knave," "fool," "a seemingly-foolish scoundrel," and "brazen-faced sham defender" with regard

The Red Pamphlet. to the *Englishman* on account of its apology for the Red Pamphlet, the existence of which it had previously ignored. "To traduce a whole nation for oppression requires the stamina of a blackguard of the worst type," and he who dares to defend the creators of disunion and unrest in Bengal, must be a scourge and should therefore be swept away. It is time the Government took notice of these "reptiles of the human race."

AMRITA BAZAR
PATRIKA,
1st June 1907.

730. The only object of the Red Pamphlet is to create race hatred of a malignant character, and the *Amrita Bazar Patrika*

Ibid.

is surprised to find the *Englishman* not only "enthralled with the beauty of this wretched and infernal production," but trying to justify it. The pamphlet is based upon the published utterances of Nawab Salimulla, and its full significance would be realised if the word "English" was substituted for "Hindu." If a Hindu had tried to foment race hatred in this or some other way, the whole Anglo-Indian press would have pounced upon him and compelled the Government to prosecute him. Section 153A of the Penal Code would appear to exist for the Hindus only, and if this is so, the fact should be publicly notified throughout India. The Government may, with the help of low class Musalmans, put down the Hindus, but it will lose the high character which it has taken a century and a half to establish.

731. The whole purpose and principle of the nationalist movement, writes *Bande Mataram*, is to measure the strength of the Indians with the bureaucracy, however well organized it may be. The potential strength of the people is far greater than that of the "close oligarchy which governs them without regard to their wishes or interests," and this potential strength can only be educated, organized, and welded into compactness and coherence by a direct struggle against the antiquated and semi-medieval system with which the country is still cursed in this twentieth century, when all other nations are modernizing and humanizing their governments and institutions. The question to be now decided is whether it will be wise to make a frontal instead of a flank attack on the coercion ukase of which the legality is as undoubted as its political immorality. This decision, however, rests on the course to be adopted if the bureaucrats try to break the resistance as at Rawalpindi by wholesale arrests, deportation, and police and military violence, as well as the still more questionable methods which have been in operation in East Bengal. This question involves a serious issue of policy and must be settled first before concerted action can take place; for if the ukase is to be passively resisted, the opposition must be offered in concert and ubiquitously. The journal advocates the boldest course, as it believes that Divine Power is behind the movement which no external force can frustrate or internal intrigue divert. "In this belief we are willing to take any risk and meet any expense of our blood and our labour for the great end." The triple unity of *swadeshi*, boycott, and *swaraj* must in any case be pursued with unrelenting energy, and so long as the Indians hold fast to them they cannot go far wrong.

BANDE MATARAM.
1st June 1907.

732. The *Indian Mirror* finds that England has neglected India in the past and a great calamity was wanted to rouse the British public to a sense of their responsibility and to awaken the Indians to a lively sense of their own stupendous duties. The present turmoil and trouble has already had the desired effect, and if it lasts for some time it will bring about important political reforms and reconstruct national ideas. The suggested Royal Commission to enquire into the causes of the unrest is fraught with big results for India. Some such Commission will have to be appointed sooner or later, and a Proclamation like the famous one of 1858 re-issued, for repression and persecution will never pacify the country.

INDIAN MIRROR,
2nd June 1907.

733. The *Amrita Bazar Patrika* reproduces Parliamentary proceedings in connection with the deportation of Lala Lajpat Rai and the unrest in the Punjab and Eastern Bengal, as, in the opinion of the journal, it shows how Mr. Morley, when cornered was obliged to appeal to his tormentors for mercy with folded hands. The Secretary of State confessed that he was only a Tory where India was concerned, and the proceedings further disclosed that if the Indians were under one-man rule, so were the vast majority of Englishmen. That is to say, if Mr. Morley were a tool in the hands of his Indian subordinates, the majority of his countrymen were no better than mere tools in the hands of a few men who held the posts of ministers, their vaunted freedom being practically a myth.

AMRITA BAZAR
PATRIKA,
3rd June 1907.

734. *Bande Mataram* deprecates the attitude of the loyalist Press in bringing forward various disabilities of the Indians and counselling a moderate and prudent line of action. In avoiding the inevitable struggles that must precede all achievements of solid gain, they are helping to bring about that craven and imbecile attitude which is being made an excuse for stifling national aspirations. There is no royal road to political emancipation, and the sooner the Indians realise their potential strength and energize it by taking every opportunity for unflinchingly courageous action, the better, as it is the only way in which that national movement can be pushed forward to the rapid and triumphant consummation which Asia needs and India demands.

BANDE MATARAM,
3rd June 1907.

735. *Bande Mataram* accuses the Anglo-Indian newspapers of being illogical in their opinions on similar matters affecting India and the rest of the world. The *Englishman* condemns Peace Conferences and limitation of armaments on the score that war has made England what she is, but when Bengalis try to fit themselves for ordinary self-defence the same journal "breathes fire and fury and

BANDE MATARAM
3rd June 1907.

Constitutions and bloodshed.

calls on all heaven and earth to repress this dangerous movement." Similarly, the *Times of India*, while admitting with regard to the struggle in Persia that no constitution can be permanently earned by a people without a struggle or even without bloodshed, insists that if the Indians desire self-government "they must wait upon the mercies of the British Government, which is sure to give them self-government without compulsion whenever they are fit."

BENGALIEE,
4th June 1907.

736. The *Bengalee* ridicules the *Englishman's* justification of the Red Pamphlet, as the plea of provocation is one that even the most unblushing partisan would be ashamed of, for it argues a moral perversity which is truly deplorable. The pamphlet itself does not disclose the faintest traces of provocation, and it is left to the fertile genius of the writer's friends to invent it. The judicial finding in more than one case against the rioters quite explodes this fabrication.

INDIAN MIRROR,
4th June 1907.

737. The progress of the Indian Empire since the year 1600 is considered by the *Indian Mirror* to support the theory of cycles, and the present critical state of affairs is attributed to the cyclic law. The whole of India from Peshawar to Chittagong is seething with discontent, and the Punjab, which stood loyal during the Mutiny, is a hot-bed of panic and excitement. Neither the deportation nor the prohibition of public meetings has improved the situation, and even Mr. Morley, the Liberal of Liberals, the lover of freedom and justice, supports the Indian bureaucracy as if he were a member of the Conservative Government. The present cycle commenced with the advent of Lord Curzon and his policy has culminated in grave crises. Things will, however, soon mend themselves to the benefit of India, and the present troubles will lead to beneficial administrative reforms as well as the granting of valuable concessions and privileges to the people of India. What happened after the Mutiny of 1857 may be successfully accomplished in 1907, if the present-day rulers follow the just and righteous policy of Lord Canning.

MOTHERLAND,
5th June 1907.

738. *Motherland* condemns the Western method of political agitation and advises its speedy discontinuance in this country, as it is quite unsuited to the Indians. The latter have been so dazzled by the outward brilliance of Western civilization that they much prefer the licking and kicking of a foreigner to the blessings of the best men of their community. A nation of slaves aspiring to ape the mightiest race of the day cannot but imbibe only their vices. Patriotism with the Indians is a mere profession, and that accounts for the jackdaws bedecked in peacock feathers who have become model patriots in the eyes of the people. Eastern religion, the essence of which consists of self-sacrifice, will, if properly cultivated, effect the regeneration of India.

Irregular publication of *New India*.

739. The following notice appears in *New India* :—

NOTICE.

Owing to the absence of the Editor from Calcutta the issue of *New India* has of late become very irregular. We therefore drop one issue, that of Thursday, the 30th May, to make the publication regular, and put in an extra form in the present issue, as we had also put in two extra forms in the last issue.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.,
WRITER'S BUILDINGS,
The 15th June 1907.

F. N. WARDEN,
Persl. Asst. to the Insp.-Genl. of Police, L. P.